the Chaplain

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BACK COVER: Cross of Nails from the Coventry Cathedral, England. Now at the Protestant Pavilion, New York World's Fair. Photo by the World Council of Churches.

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Editorial

Compulsory Chapel Attendance

THERE are a few instances where directed chapel attendance has a long history in the armed forces of the United States. Specifically, these practices are found at the major service academies and in a few situations at "boot camps" and basic training installations. An official concern for the religious practices of cadets, midshipmen, and trainees is very commendable, but there are dangers in the use of any compulsion in chapel attendance.

It is disquieting to consider these exceptional patterns of mandatory chapel attendance over against the voluntarism of the vast bulk of the excellent religious program in the military. If an attempt were made to put all other service personnel under similar compulsion to participate in religious activities, it would not be tolerated. The idea would be rejected out of hand as constituting too blatant an abridgment of religious freedom. The justification for imposing the obligation on only a few men at the service academies and in training situations seems very inadequate.

Democracy and Religion

In support of directed chapel attendance for future officers and new personnel in the military it has been argued that American democracy needs a religious base since many of its virtues are derivatives of religion and dependent upon religious motivation. However, the genius of American religious life has been its emphasis upon voluntary response. Without the element of willing participation, the role of religion would change character in its contribution to American society.

The religious groups of the United States have seen remarkable growth and vitality in their emphasis upon voluntarism. Coercion by the state and its agencies in the area of religion has seemed alien and repugnant, detrimental to the best interests of both church and state, as well as forbidden by law.

Orientation Values

The rationale for the practices in question sometimes includes the defense that it is helpful for the trainees and future officers to have orientation in the religious character of our nation. This ignores the fact that worship and orientation are two quite different matters. If future officers need to understand the variety of religious life and expression in America, a sincere attempt at general orientation should include some firsthand knowledge of the different religious groups and practices in the United States, rather than compulsion to participate in a single tradition. This would mean visiting worship services of at least the major faith groups and denominations, a practice that could be arranged only on a voluntary basis.

A Military Formation

Some have sought to emphasize the ceremonial character of chapel services, particularly in what is known as the "general Protestant service." Such a service is considered to be nonsectarian and thus presumed to be of no offense to any Protestant. These are assumptions that may be acceptable to some, but there is no recognition of the fact that a so-called sectarian service is for many men the only kind of worship that is valid for them. It is protested that the variety of traditions within Protestantism makes it impossible to provide religious opportunity for all in a military situation.

However, concessions are made in the military to Catholic, Protestant, and Jewish traditions, rather than imposing a single worship situation on all three. Admittedly, this is an irritating problem since any type of worship service selected as a compromise for all Protestants will be congenial to some and offensive to others. Who has the right to make such conformist and also divisive decisions? It is surprising that any agency of the United States government would maintain such a controversial religious situation. What could do more to keep alive the old fears of church-state relationships?

It is sometimes stated that a permissive attitude toward chapel attendance at the service academies would empty the chapels on Sunday morning and would aid the purposes of those who are against all religious opportunity in the military. On the contrary, many feel that these mandatory aspects of chapel attendance at the academies have been a burden to personal commitment and voluntary response. Cadets have carried with them into their careers an impression of only nominalism and ceremonialism regarding religious life in the military.

The Commander's Responsibility

It is customary to say that the religious life of a military unit comes under the general responsibility of the commander. It does not follow that the members of the command shall recognize the commander as a religious leader and that his personal preferences regarding religion shall be normative in the life of the unit. His particular views in this field are not necessarily relevant to his responsibility in respect to the religious needs of his personnel. He is under obligation to make a reasonable effort to provide suitable facilities and offer fair opportunities to meet the religious requirements of his people according to their own traditions and preferences. It is not acceptable that a commander impose his personal religious views on his personnel whether it be doctrine or worship practice.

Obedience vs. Conscience

Most men believe that their religion is of transcendent value and thus is of a higher order than military obligations and all others concerned solely with this present world. Therefore, a man may subordinate even his own claim upon his personal life, submitting to direction from an agent of the state, and yet reserve for himself alone decisions in matters of personal religious faith and practice. Mandatory attendance at military chapel service puts certain men under the tension of choosing between the demands of conscience and the requirements of military discipline and obedience. Two profound loyalties are placed in conflict. The wisdom of any arrangement which establishes and perpetuates such tension is a matter for serious question.

The people of the United States are sensitive to any governmental intrusion in personal matters of religion and conscience. In the light of long and ineffective protest over directed chapel attendance in the armed forces, one may speculate how far an intrusion must go or be tolerated before it is recognized as improper and unlawful.

Conclusions

It seems timely to state these observations regarding this issue:

No chaplain should minister to a captive audience on Sunday mornings at the service academies or elsewhere in the military.

No agency of the United States government has authority to determine the personal religious practices of Americans either in or out of military uniform.

Mandatory chapel attendance is a drain on the vitality and acceptability of the total religious program in the armed forces and is an ultimate threat to its very existence.

Compulsion is neither proper nor effective in promoting true religion.

The best instrument an officer possesses for promoting the religious activities of his people is his personal example and participation in the program. **—A.R.A.**

Tribute Paid to Founder of Toc H

ONE of the best-loved and most well-known of British padres is the Reverend P. B. Clayton, C. H., M. C., or Chaplain P. B. Clayton, affectionately known to thousands as "Tubby" Clayton.

Chaplain Clayton gained prominence through the work of Talbot House, called Toc H after its designation in military code during World War I. Toc H was a servicemen's center in Poperinge in Belgium. "Tubby" Clayton was its padre and hundreds of service personnel came under his ministry and inspiring Christian influence during the long costly campaigns.

After the war, the ideals of Talbot House were adapted to larger projects and Toc H today is known around the world. In a manly appeal men are encouraged to win others for Christ and the church.

Now in his seventy-ninth year, P. B. Clayton recently visited Washington, D.C. The General Commission on Chaplains and Armed Forces Personnel arranged a luncheon in his honor on March 16 at which twenty-five chaplains of the area paid tribute to the man and the great work he has done for service personnel around the world.

"Tubby" Clayton

END

By Mary Coker

Why They Became Chaplains

THIS is what they said: "Woe to me if I do not preach the gospel" (1 Cor. 9:16).

A group of chaplains with previous military service in other branches related experiences which influenced them in deciding to enter the chaplain ministry.

Without exception, the call of God was the abiding factor in each decision. They had been pilots, infantrymen, signal corpsmen, Marines, sailors, but none felt satisfied until they answered God's call to serve him as a military chaplain. Some tried to circumvent the call, some tried delaying tactics, one said he "bargained with God," but all finally and without reservation answered the call to "bring God to men and men to God," the motto of the Chaplains' Branch of the U.S. Army.

Chaplain (Maj) Weldon F. Wright, former Marine fighter pilot, says that maybe the Army does get into one's blood but after being associated with the military for some time one sees the tremendous opportunity for service and it is difficult to "turn one's back upon the challenge once it is seen and felt."

Chaplain (Capt) Donald E. Bloor relates that early in his military service as an enlisted man he took the opportunity to "sleep in" on Sunday mornings, rest and relax. But he soon felt a growing void in his life which was filled when he returned to chapel. Through a progressive experience and a growing awareness of the need for religious leaders in the military, Chaplain Bloor left the service and completed his education; but it was not until his return to the Army as an officer in another branch, a tour of duty in Japan, and "God's continual prodding" that Chaplain Bloor again left the service, went to seminary, obtained his master's degree in religious education, and returned to serve as a chaplain.

"When I was converted while serving as an infantry officer," Chaplain (Capt) James F. Pulley said,

"I knew that I must do something for my Lord and planned to be an active layman." While preparing himself for whatever work God had for him, Chaplain Pulley felt the leading toward "full time" service. "I was a pilot in Army aviation but I could not justify my decision to be an active layman, for the call of God was very strong," Chaplain Pulley said. So he accepted a student pastorate and entered seminary. Still the path had obstacles. His denominational quota was filled and he was thirty-three years old. However, he continued his studies while laying the foundation for a call to active service. His orders came just as he finished his educational requirements and he entered the Army as a chaplain.

"Someone jokingly remarked that I had a special friend in the Pentagon," Chaplain Pulley said, "but I believe that there, too, they followed the leadership of the Spirit of God."

Chaplain (Capt) Thomas F. Des Champs was regular Army serving in artillery when he became dissatisfied with the job he was doing. But he tried to bargain with God: "I'll do anything but preach," he promised. But no one bargains with God, he concluded. So he resigned from regular Army, completed seminary and accepted a pastorate. But to bargain with God the second time was no good either. "So I applied for active duty as a chaplain and I am fully convinced that this is the one place that God would have me serve him," he said.

CHAPLAIN (Capt) Clyde M. Aiken had planned early in his college years to enter the ministry. However, he became interested in the military while still in college and entered the service as a Second Lieutenant in armor. Chaplain Aiken recalls an experience as a platoon leader in which the actions of his platoon were less than acceptable to him. Feeling discouraged, he said, "If I can't succeed as a combat leader perhaps I should be leading these men in another way, along spiritual lines," and he feels that the call to serve God which he had "attempted to forget" was never completely out of his mind until he entered seminary and prepared for the ministry.

The ministry of the chaplaincy is a "thereness" ministry according to many of the chaplains. "I consider the military chaplaincy an opportunity to keep ultimate values in the eyes and ears of young men and their dependents at a very important time in their lives," Chaplain (1st Lt) John C. Pearson said. Chaplain Pearson had considered the ministry but he said he welcomed the call to military duty because he could not bring himself to choose a vocation. "After two years of military service," he said, "I returned to college with the ministry clearly before me as my life's work."

"My love for service people and concern for their welfare were born while I was an enlisted man," Chaplain (Capt) Roger G. Donathan said. These associations later caused

him to give serious consideration to becoming a minister to young men in the service who, "as I had been once," are at the crossroads of important life decisions. "I remember hoping that the chaplain would visit our barracks," Chaplain (Capt) Gerald K. Hilton said. "I felt the need for the chaplain's presence and his influence to help restore some of the ideals that were getting pushed back." So he determined to be "there" when he was needed.

Chaplain (Capt) William A. Fleming feels that far too many young men consider their military service a waste of time—nothing to be gained. "I knew that the challenge of the Christian faith could fill this gap and make life what it was intended to be, so I decided that my calling was to help these men and their families if God would so lead me," he said.

Enlisted man Jimmy R. Hill was "there" on a troop ship returning from Korea when need for a Protestant service arose. There was no Protestant chaplain aboard. It was known that Jimmy was going to enter the ministry and so he was asked to preach. "That was an opportunity I couldn't let go by, even though I had never preached before," Chaplain Hill remembers. With certain misgivings he preached that Sunday morning. Many of the men responded to a call to discipleship and asked for prayer, Bibles, and counseling. "I felt that surely God had blessed my humble effort and had given me the inner compulsion and assurance to minister to the men in uniform," Chaplain Hill concluded.

"I have found my prior experience in the ranks to be most valuable in working with men," Chaplain (1st Lt) Donald G. Hill said. He believes that rapport is more easily established and most helpful in counseling because of his experience. "I know something of the struggles these men are having, for I have had the same difficulties," Chaplain Hill recalls.

Many of the chaplains expressed concern for guiding the young men and women in the military during their most formative years. Some are not reared in a Christian home but even those who are can readily stray from the fold of the church during these critical years.

In the lives of some chaplains a chain of events seemed accidental at the time; later the plan appeared. Chaplain (Capt) Norman G. Walker had served a pastorate for five years with the chaplaincy always in mind. He went to the local reserve unit to inquire about the chaplaincy and was told by the commander that God must have directed him to the only reserve unit in Mississippi with a chaplain vacancy. Later while on a summer training tour a young man was brought to Chaplain Walker's room early in the morning saying he was lost and wanted to be saved. He accepted Christ there in Chaplain Walker's room and before leaving he said, "Chaplain, thank God you were here." So Chaplain Walker

decided to be a full-time chaplain on active duty.

CHAPLAIN (1st Lt) Emmitt Carroll was in his second year of premedical studies, but decided against that profession. He enlisted in the Army "to think." He was assigned as Public Information Specialist with the Chemical Corps Training Command. This duty sent him on temporary duty to the Army Information School, Fort Slocum, New York, where the Army Chaplain School was also located. The influence of the school, friends who were attending the school, and inner movings of the Spirit—so suddenly Chaplain Carroll's decision was made to enter the ministry. He finished his tour of active duty and began his ministerial studies. He still had a reserve obligation so he asked the executive secretary of his church to write a letter which would free him of this obligation. But an "inner voice" caused him to put the secretary's letter among his keepsakes and write to the Chief of Chaplains. "I entered on active duty as a chaplain with the firm conviction that my ministry lay in this area," a conviction that has been strengthened with each day's service, Chaplain Carroll feels.

After Chaplain (Capt) Gerald K. Hilton had served a tour with the Marine Corps and returned to civilian life, his desire to become a chaplain lay idle while he completed his ministerial education and pastored churches. "Near the close of my last year in seminary my church's Commission on Chaplains interviewed applicants for the chaplaincy," Chaplain Hilton recalls. They needed a few but the conference room was crowded and he had a class to attend. "My age would require waiving, so I felt that my goal had been thwarted." He accepted a church and had served two years when the Methodist Commission inquired if he were still interested in the chaplaincy. "I was overjoyed," Chaplain Hilton said, "for I believe that this is my place of service."

The witness and work of the chaplains in the service often make a lasting impression on those who are seeking God's will in their lives.

Recalling his Division Chaplain, Chaplain Walker said, "I can still hear that former Scottish highlander, who had made our country his own and spent twenty-five years in the chaplaincy, say, "O Laddie, the field is so white unto harvest and the laborers are so few."

Chaplain (Capt) Francis A. Liggett came from a Christian home but had not accepted Christ as Savior. One day he spoke to his regimental Chaplain but did not accept his counsel. He decided to watch the chaplain. "He proved to be a man of God," Chaplain Liggett said, "he was always where the men were in the thickest of battle." Chaplain Liggett determined to change his life and be a chaplain.

Chaplain (Capt) Duie R. Jernigan says he was greatly influenced

by his pastor, a former Air Force chaplain, who enjoyed a very rewarding ministry in the service and often spoke of his experiences in his sermons. Chaplain Jernigan found himself facing two decisions. Should he become a chaplain and should he ask his fiancée to share his military life? He had not mentioned it to her—only prayed—when one day she said to him, "Have you ever considered the possibility of becoming a chaplain?" From then on, Chaplain Jernigan says, things began to fall in place and he is convinced that "the decision to enter this ministry was indeed the right one."

One chaplain offered his services as a chaplain because he is "deeply grateful" to our government and owes something in return. Chaplain (Capt) Joseph Degi found a "blessed opportunity" for a college education provided by the GI Bill for veterans. Chaplain Degi's parents came from Hungary and "my rich heritage has come from the sacrifice of others," he said, "so I will continue to serve my country that has given me more than I deserve, as long as I am useful and needed."

A field white unto harvest—they found it in their prior military service and returned to help fight the "battle of life," for as one chaplain said "the real battles do not take place on foreign soil but in the souls of men." END

CHAPLAINS, CAN YOU HELP?

Ensign Milton L. Geisler, CHC, USNR, made a study of koinonia prayer groups compared to traditional prayer meetings for a seminary course he took. Deeply interested, he would like to contact chaplains with some experience in these two approaches to prayer as used in military chapels.

If you have information to share about techniques used, problems encountered, failures or successes experienced, please contact him at

The Evangelical United Brethren Church
120 West Avenue
Reedsburg, Wisconsin 53959

QUOTES

Some native tribes in Africa yell and beat the ground with clubs and it's called "primitive expression." We have the same thing in America but we call it "golf."—Jack Herbert. . . . A genius is a fellow who stuck with an idea after everybody else gave up.—Walt Streightiff. . . . Pray for me that I may never let go of the unseen hand of the Lord.—William Temple.

Cadets at Virginia Military Institute, Lexington, Va.

Religious Program for Cadets At VMI

Another in the series of studies on the Protestant Cadet Religious Program in military academies.

SHORTLY after the War of 1812, the Commonwealth of Virginia established an arsenal for the western part of its territory in the Shenandoah Valley town of Lexington. Like any frontier town in early nineteenth century America, Lexington offered little in the way of cultural and intellectual challenge for the young soldiers of the garrison. But Lexington was no ordinary small town. Civic leaders, concerned for the welfare of the troops, as well as for the peace and quiet of their own community, in consultation with the commanding officer and

state authorities, conceived a plan to make the most profitable investment of the off-duty time of the arsenal guard.

John Thomas Lewis Preston, a young attorney in Lexington, led the cause which resulted in the establishment of the Virginia Military Institute, and gave the emergent institution its name, interpreted as follows: "*Virginia*—a state institution, neither sectional nor denominational. *Military*—its characteristic feature. *Institute*—something different from either college or university. The three elements thus indicated are the bases of a triangular pyramid, of which the three sides will preserve their mutual relation to whatever height the structure might rise."

On November 11, 1839, twenty-three Institute cadets were inducted into the service of the state and relieved the former arsenal guard of its duties. Through the years, although the corps now numbers some 1,100, the aim of VMI has always been, as expressed by Preston, to produce "fair specimens of citizen-soldiers."

A tradition of personal and corporate religion has grown up with the Institute. Many cadets in the early years took with them letters from hometown ministers to the Superintendent, Major (later Major General) Francis H. Smith, urging the Institute's cultivation of the boys' religious life. During the fifty years of Smith's superintendency, cadets met with him for Sunday afternoon prayer meeting. Thrice-weekly informal meetings were also held under the leadership of the local Episcopal clergyman. General Smith looked with pride upon those cadets who came to VMI without religious convictions and in the life of the Institute found access to faith. It was his custom to present each graduate with a Bible as well as a diploma, and his memorial at the Institute is a statue beside the chapel depicting "Old Specs," as he was called, holding out a Bible to a graduate. From early days, many cadets have entered the church, and approximately 140 VMI alumni, representing every major denomination, have gone into the ministry.

After World War II, with increased interest in the mission of the church to the campus, ministries to cadets were established by the Methodist, Presbyterian, Episcopal, and Baptist denominations. In conjunction with the rector of St. Patrick's Roman Catholic parish, and the director of the Hillel Foundation at nearby University of Virginia, pastoral care and professional leadership of religious activities became available to the Corps on an intensive and extensive basis. In 1958, after periodic petitions from the Corps for an on-post chapel service, Sunday morning worship, services were begun in Jackson Memorial Hall, the Institute's chapel

Chaplain Weir has a conference with a cadet. Counseling, especially during early weeks of school year, is a major part of the religious program.

and assembly hall. The service was committed by the Superintendent to the care of the four full-time campus workers in the community who alternated with guest speakers in the ministry of the Word to the Corps. However, as denominational programs for cadets gathered momentum, the campus workers found themselves drawn more insistently into the activities of the local parish churches of their own denominations.

IN January 1962, therefore, the first Institute chaplain was appointed, charged with the responsibility for cadet chapel services, the counseling of cadets, and coordination of denominational programs for the Institute. State funds are not available for religious purposes at the Institute. The chaplaincy program is now privately endowed and the chaplain occupies the John M. Camp Memorial Chaplain's Chair. In the discharge of his duties, the chaplain works very closely with the VMI religious council.

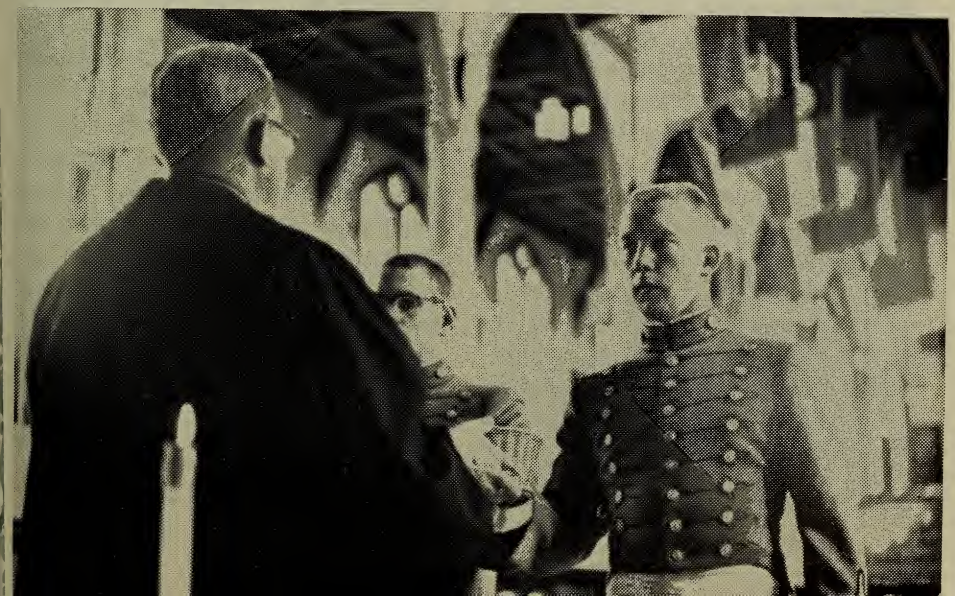
The religious council, which was in existence before the appointment of campus ministers in Lexington, is not only the thread along which the ministries of local churches, campus workers, and chaplain are strung, it is the very heart of the religious life of the Institute. The council is composed of representatives of every religious organization on the post and in its hands rests the religious "program." An example of the work of the council is the post chapel service. It was the religious council which conceived the idea of the cadet service and convinced the Superintendent of its desirability. They "rig for church," since the chapel is the only building on the post which will accommodate the entire corps and is used for all large gatherings. They are responsible for all arrangements in connec-

tion with the service and, several times a year, put forward one of their number to bring the morning message. An evidence of the degree of identification which has been achieved is that, although members of the corps are free to attend any church, about 75 per cent of the Protestant cadets elect to attend the religious council service. The council also supervises the finances of the chapel, of which one half is directed toward benevolences. In recent years, the cadets, through the council, have built a baseball diamond for one orphanage, contributed less spectacularly to several others, contributed to the cost of training Scout leaders in Africa and provided a sound projector for the local Boy Scout District.

The baccalaureate service serves as a fitting climax to the cadet religious life of VMI graduates. In 1962, Chaplain (Rear Admiral) G. A. Rosso, USN, Chief of Naval Chaplains, a Roman Catholic, brought the message, while in 1963, Dr. Ernest Gordon, Dean of the Chapel, Princeton University and a Presbyterian, preached. In 1964, cadets heard Chaplain (Major General) Charles E. Brown, Jr., Chief of Army Chaplains.

Perhaps in the same way that VMI trains its "citizen-soldiers" for peace, but prepares them for national emergencies, the Institute, through its chaplain, cooperating denominations, and the religious council, seeks to insure that each cadet, regardless of religious background, has an opportunity not only to fulfill his religious obligations, but to mature spiritually as well as intellectually. END

Members of the religious council present offering during chapel service. Cadet Walter Duryea, right, is planning to enter the Baptist ministry upon graduation.



PREACHING CLINIC

JAMES T. CLELAND

The Other Nine Commandments

EVER since writing the column "On Breaking the Fourth Commandment," I have been wondering if something ought to be said here about the other nine. Do we preach often, regularly, on the Ten Commandments? Do we assume that they are the divine foundation of all behavior? Do we transfer them from the day when they were proclaimed to our own time in the confident assurance that they exactly meet our needs? When were they set forth, in the wilderness or in Canaan? Were they originally drafted in short, simple form and later elaborated? Are they a statement of general principles, or are they a fairly specific set of requirements for a given period, maybe loved long since but somehow lost for quite a while?

All we shall do in this article is a little exegetical reminiscing with an occasional warning about the homiletical booby traps which surround the Ten Commandments: Exodus 20:1-17 and Deuteronomy 5:6-21. The first verses tell us why Yahweh had the right to expect the Israelites to obey him: he had rescued them from the land of Egypt; he had made a covenant with them. The commandments were the ten major requirements expected of his people. The obedience of man is the response of gratitude for divine deliverance. Note them one by one:

I. There is no monotheism here, is there? Other gods are mentioned as real. Joshua knew they were real. Read the speech of this veteran campaigner to his troops and camp followers after he had established a

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foothold, a beachhead, in Palestine:

Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord (Josh. 24:14-15).

He offers them a live option; Yahweh is one choice among several. Similarly, the theology of the commandments is a monolatry: the worship of one god, while granting the existence of others. Monotheism is a sweated-for achievement in the spiritual quest

II. Had this prohibition of any idolatrous representation of deity some Egyptian remembrances in its protest? Was Egypt, land of graven images, the dreadful but seductive memory ever present for the wilderness sojourners, even for the settled tribes? Or, was it just wrong to depict God? The Holy of Holies was empty, to Pompey's surprise, when he invaded the Temple around 63 B.C. The Hebrew did not portray his God in metal or stone or color. Does this fact make the incarnation a necessity? Does this commandment say anything today about what someone has called "the tubercular Christ of the stained glass window"?

III. The Hebrew text here is not as clear as we would wish it to be. Even the new translation—*The Torah*, issued by the Jewish Publication Society of America, 1962—offers a variant reading in a footnote, either the preferred translation: "You shall not swear falsely by the name of the Lord your God," or the footnote: "You shall not take in vain the name of the Lord your God." We are fairly well bogged down when we try to decide which translation is the more accurate. The reference is probably to perjury rather than to blasphemy, though these two terms would have more than a nodding acquaintance in the Jewish theocracy, since the Law was divine. Did the Jew take this commandment so seriously that he never uttered the proper name of God? We do not really know what his name was. We have the consonants J H W H (or YVHV); but we do not know the vowels since they do not appear in the manuscripts. Hence we do not know how to pronounce the name. The Hebrew used a divine synonym when he read JHWH. Does the third commandment refuse to give God's backing to what we know he would not countenance? Careful exegesis may make us hesitate to preach on this verse with authority, if at all!

IV. See October, 1963, issue.

The first four commandments deal with the tribes' relationship to God: the vertical dimension. The last six discuss the way in which the tribesmen who accept I-IV are supposed

to behave toward one another: the horizontal dimension.

V. This commandment is "the one with promise": Honor of parents, which is not specifically defined, results in long life. But notice that it may be long life for the group rather than for the individual. The new Jewish translation is: "that you may long endure on the land which the Lord your God is giving you." Am I reading too much into the "you" as contrasted with the "thy" of the King James Version, and so overemphasizing the social, tribal aspect as contrasted with the individual, personal emphasis? Notice, too, that this command was given long before there was any belief in the continuance of a significant life for the individual after death.

VI. If this is a favorite text for the pacifist, then he is guilty of eisegesis. The command was against *private* murder for *personal* gain. It did not forbid capital punishment after trial nor the killing of tribal enemies in war. It objected to the assassination of a fellow Hebrew. Did it object to the murder of a Perizzite or a Hittite or a Hivite? Is this tribal or universal legislation? The Israelites made a distinction between themselves and aliens, even as late as the Deuteronomic Code, around 621 B.C. A friend has offered me $10.00 to preach on Deuteronomy 14:21, and I have never had the homiletical nerve even to try to collect. (Look up Deuteronomy 15:2, 3.)

VII. Adultery here means adultery, not fornication; it refers to marital infidelity. So say the experts. Might an Israelite have committed adultery with a Jebusite woman without the divine anger being vented on him? Is a woman property, male property, and as such protected by this commandment?

VIII. Have you discovered in the armed forces, as I did in prep school, that stealing is *the* demoralizing antisocial act? It seems to wreck the social confidence of a group; it breeds suspicion and anger and frustration. It is impossible for a group to function happily if there is a thief in the midst. This commandment knows the human heart.

IX. Here is a (the?) basis of a judicial system. There can be no equality under law if there is no agreement between what was done and what is reported. Notice that, once again, we have an intra-tribal or inter-tribal command: no false witness *against your neighbor.*

X. The tenth commandment, somewhat like the fifth, goes behind an act to an attitude (contrast VI-IX). No one can know if a person covets unless he allows the desire to become an act. Even so, the inner attitude of him who covets is forbidden! This commandment moves into the very heart of man.

Maybe we would be safer and wiser, as preachers, to concentrate on the two new commandments of our Lord in Matthew 22:35-40, "on which depend all the law and the prophets."

END

The Protestant and Orthodox Center.

When you visit the New York World's Fair

Don't Miss the Religious Centers!

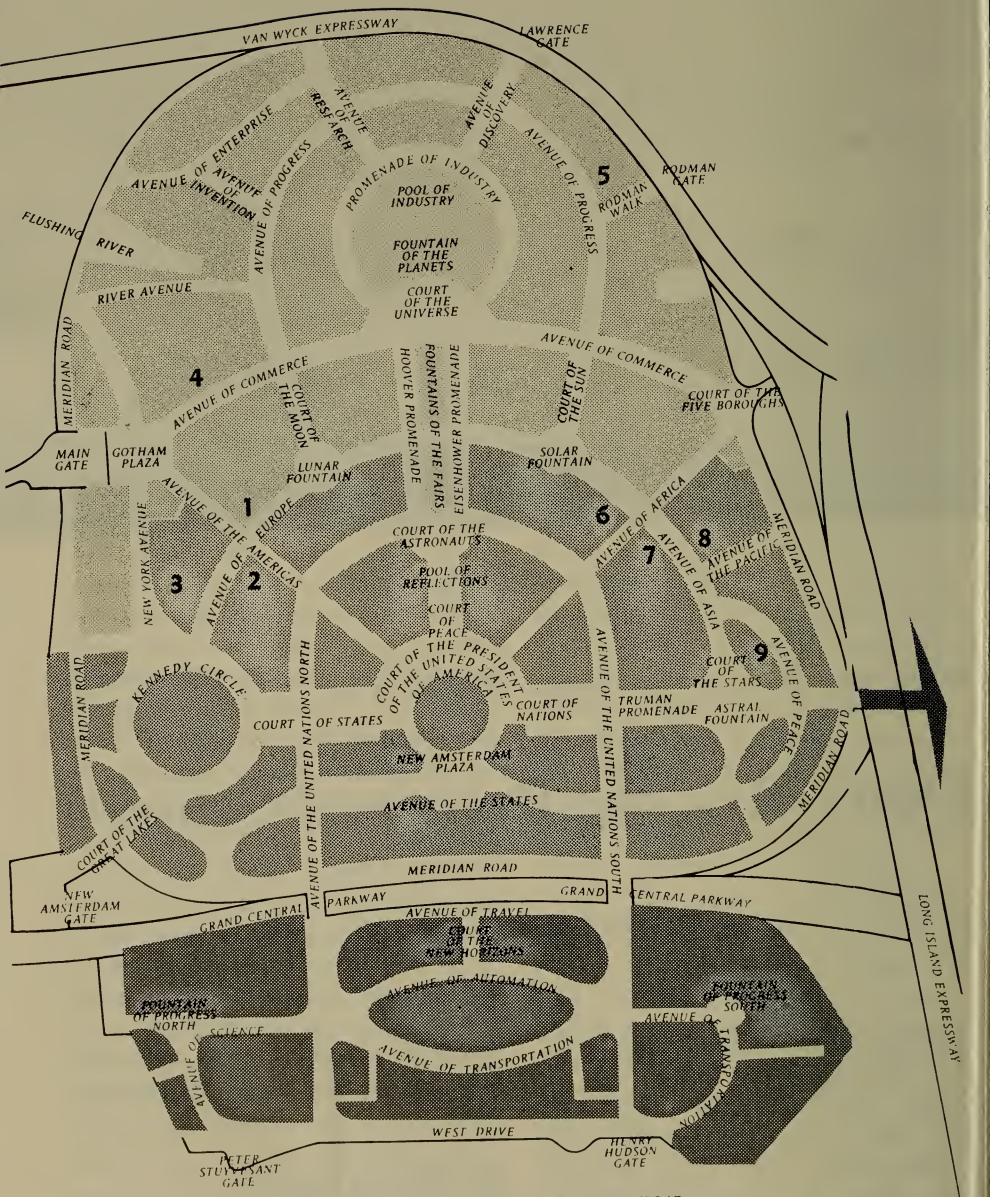
By Irene Murray

REMEMBRANCE of the past, dreams of the future, and an exotic many-nationed world you will see on the 646 acres of the billion-dollar New York World's Fair. Here, too, in nine religious pavilions the spirit of man is challenged by the spirit of the Living God.

To those who come may this be a helpful guide; to those whose duties keep you far away, may this help you to feel "as if you've been there."

The Protestant and Orthodox Center

The 80-foot main tower with its lighted cross suspended within a stylized version of the world stands within the Court of Christian Pioneers, a 160-foot ellipse formed



PLAN OF THE NEW YORK WORLD'S FAIR 1964/1965

The Five Areas

- Industrial
- International
- Federal and State
- Transportation
- Lake Amusement

The Religious Pavilions

1 Protestant and Orthodox
2 WBT 2,000 Tribes
3 Billy Graham
4 Mormon
5 Russian Orthodox
6 Sermons from Science
7 American-Israel
8 Christian Science
9 The Vatican

by thirty-four 30-foot columns, dedicated to such outstanding Christians as St. Andrew, Luther, Calvin, etc.

Inside the trapezoid-shaped, air-conditioned building one sees a 43-foot stained glass wall depicting the range of Christian belief from Creation through Resurrection to the New Heaven and Earth. The Protestant Council of the City of New York built the Center to show church and nonchurch people the supreme relevance of Christianity to modern life. A reception area staffed by host church volunteers provides information about the twenty-two denominations and church-related organizations which proclaim their faith and witness by maintaining exhibits.

A spacious lounge is the setting for the Cross of Nails from the Cathedral of St. Michael's of Coventry, England, formed by three 14th century hand-forged nails in the shape of a cross after the bitter night in November, 1940, when an attempt was made to wipe out the city and the cathedral was gutted in the flames of war. (See back cover for picture.)

Clergy of host churches will conduct services in the dramatically simple chapel just off the lounge.

Outside the lounge is the beautiful garden, setting for the Charred Cross of Coventry formed by two scorched beams from the roof of St. Michael's. The garden wall behind the Cross is inscribed "Father Forgive." Loan of these two crosses was arranged by the World Council of

The Charred Cross of St. Michael's Cathedral, Coventry, England, in garden of Protestant and Orthodox Center.

PARTICIPATING EXHIBITORS PROTESTANT AND ORTHODOX CENTER

Americans United (P.O.A.U.)
Aramaic Bible Society, Inc.
Assemblies of God
Baptists
Billy Graham
Church in the Home
Churches of Christ
Evangelical Covenant Church
Greek Orthodox Church
Guideposts Associates, Inc.
John Milton Society
Lutheran Church
Methodist Church
New Analytical Bible
New York Assn. of the New Church
Protestant Episcopal Church
Reformed Church
Fleming H. Revell Co.
Salvation Army
Seventh-day Adventists
St. George Association
United Presbyterian U.S.A.

The Wycliffe Bible Translators 2000 Tribes Pavilion.

Churches to symbolize the unity of the churches and the basic doctrine of resurrection and reconciliation. A terraced patio with sparkling fountains, flowering shrubs, and soft carillon music provides an air of serenity in which to meditate on the lesson of Coventry.

An indoor-outdoor Children's Center is provided for parents who wish to leave their offspring while visiting exhibits that might not interest small fry.

The 372-seat theater is presently showing *Parable* (23 min.), the modern story of a simple clown with the spirit of Christ who serves his fellowman, who opposes false representation, racism, and manipulation of man by man in his circus environment. The aim of the writer-director, Rolf Forsberg, was to present the gospel so that viewers would themselves experience the message of service, sacrifice, and redemption. Executive producer was Fred A. Niles.

The WBT 2000 Tribes Pavilion

This pavilion suggests a primitive hut with walls of patterned block encircled in a dark wood informal roof. In the entry there are artifacts from tribes of the Americas, Africa, and the Far East. A map shows the 2,000 known languages which are still not in writing and the 330 languages being reduced by the 1,400 trained members of Wycliffe Bible Translators. A 100-seat theater features dramatically the story of the legendary Amazon Indian Chief Tariri in a composite mural 100-feet long and 10-feet high, painted by the great mural artist, Douglas Riseborough. His five-section mural, "From Savage to Citizen," shows headhunters in action, two girl translators arriving, Chief Tariri breaking his war spear to form a cross on the Word of God, the need for a Bible in their own language, and Chief Tariri cutting the cords of superstition to free his people from fear.

The Billy Graham Pavilion

Tree-shaded walks lead through a wall-enclosed garden to the white octagonal pavilion with gold roof suggesting a heavenly revival tent. Both pavilion and 105-foot gold tower are topped with golden sunbursts. Fourteen photographic enlargements line the garden wall showing the work of the Billy Graham Teams.

Inside, a long reception desk displays Crusade publications. A 6-foot diameter revolving globe shows cities where Crusades have been held, and where the "Hour of Decision" is currently broadcast.

In a 400-seat auditorium the Dick Ross Todd-AO film, *Man in the 5th Dimension* (28 min.), is shown on a 43-foot wraparound screen. The glory of God and the spiritual nature of man is pointed out through nature, civilizations of the past, the birth of Christianity, and by great men who encountered the Spirit of the Living Christ. Billy Graham, narrator throughout, invites the viewer to become reconciled to God. Sound is simultaneous in seven languages and multilingual counselors are available in the small chapel.

The Mormon Pavilion

A poplar-shaded garden of seasonal flowers surrounded by large and pebble pools and fountains leads to the 3-spired replica of the eastern façade of the Mormon Temple in Salt Lake City, Utah. The 127-foot main spire is topped by a gold leaf and fiberglass replica of Dallin's Angel Moroni.

An inner hall is the setting for a heroic size 9-ton replica of "The Christus," 19th century Bertel Thorvaldsen's interpretation of how the resurrected Christ looked to his apostles. Replica was made by Italian Aldo Rebechi from carrara marble.

The Billy Graham Pavilion.

The Mormon Pavilion.

The gallery linking the two halls has two murals 110-feet by 8-feet: one showing the Life of Christ; the other, the history of the Church of the Latter Day Saints.

Two 250-seat theaters show the film, *Man's Search for Happiness,* implying that purposeful living should aim for happiness. Background music is by the famed Salt Lake Mormon Tabernacle Choir.

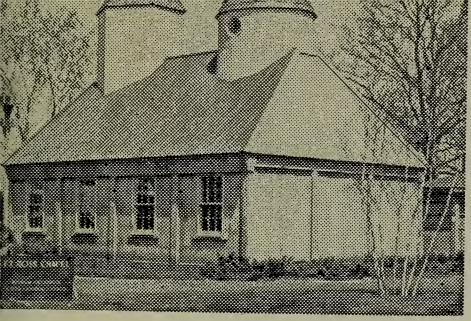
The other hall shows the young Joseph Smith having his first vision and Peter, James, and John appearing to tell him where to find the golden plates of the Book of Mormon.

The Russian Orthodox Pavilion

A two-towered wooden replica of the oldest Russian Orthodox Chapel in the United States at Fort Ross, California, built about 1825 by the Russian-American Company. By coincidence it stands on the site of the Russian Pavilion at the 1939 New York World's Fair.

Inside the chapel is displayed the

Replica of "The Christus" in The Mormon Pavilion.



The Russian Orthodox Pavilion.

Miraculous Ikon of Our Lady of Kazan, which dates from 1300 and was enshrined in Moscow in 1630 when the jewel-encrusted *rizza* of 1,109 gems covering all but the faces of the Virgin Mother and Child were added. Three diamonds from the coronet of Catherine the Great were later added. In 1812 General Kutasob smuggled the Holy Ikon out of Kazan Cathedral to bless the Russian troops, following which Napoleon began his bitter winter retreat from Moscow. The Ikon was sold in 1919 during the Russian Revolution and is privately owned. A permanent shrine is to be built in San Francisco, California, for the Ikon.

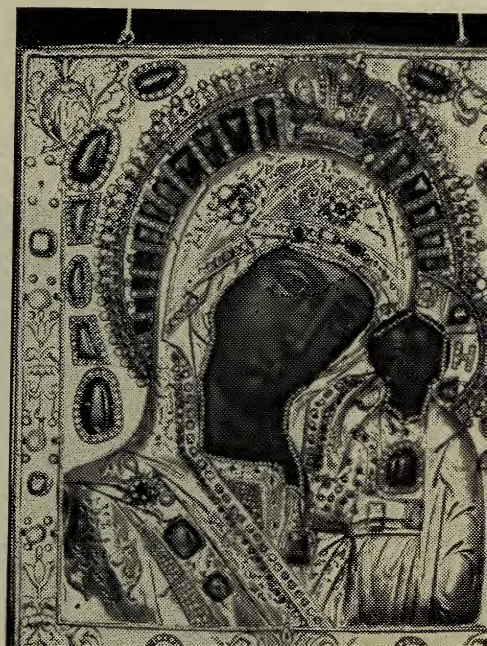
The Sermons from Science Pavilion

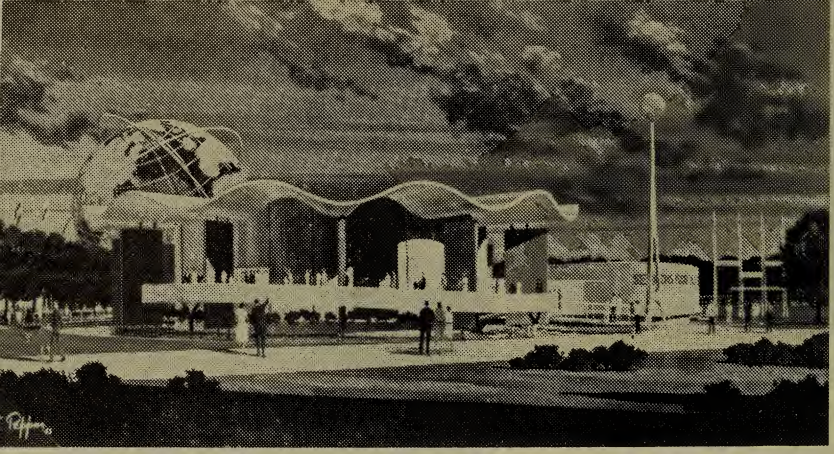
The double circle pavilion surrounded by a ramp over a reflecting pool was designed to show coordination rather than conflict between religion and science.

The 500-seat theater will show the film, *The Prior Claim*, or another film every hour throughout the day. The movie shows many wonders of science and how present-day scientists are discovering Nature's secrets and using them inventively.

Every day there are three live demonstrations by Dr. George Speake and Dr. James Moon, son of Dr. Irwin A. Moon, who began filming sermons from science in the mid-thirties. During World War II and since, these demonstrations have been popular with service personnel. In the finale Dr. Speake removes shoes and socks to climb on a transformer permitting a million-volt jolt to pass through his body until a 2x4 pine plank is ignited. The demonstration implies that true faith means action.

Miraculous Ikon of Our Lady of Kazan, in The Russian Orthodox Pavilion.





The Sermons from Science Pavilion.

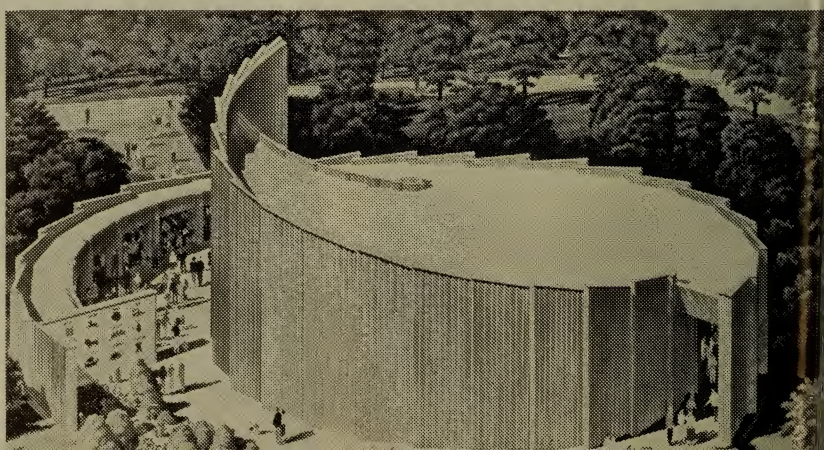
The American-Israel Pavilion

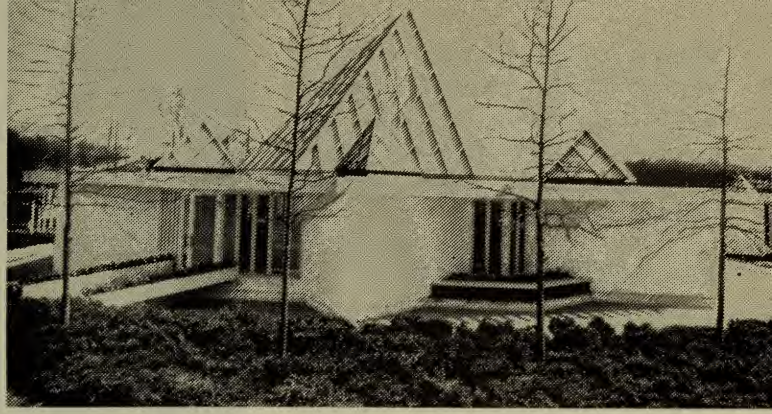
The elliptical building of African redwood mahogany, topped by a huge bronze *menora* designed as a burning bush, spirals upward to a 42-foot height.

At the entrance there are stones from Jerusalem and King Solomon's mines. The walk-through shows 4,000 years of Jewish history from Biblical times with a street in Jerusalem at the time of the First Temple, and a diorama of King Solomon's Temple. The Street of *Diaspora* shows the Jewish people as they lived while scattered in many lands. A scale model of modern Israel at Haifi as seen from Mount Carmel shows scientific, cultural, and medical institutions.

Outside is a garden with stage and reflecting pool, and a shopping mall where arts and crafts of Israel are displayed.

The American-Israel Pavilion.





The Christian Science Pavilion.

The Christian Science Pavilion

This white building is shaped as a seven-pointed star with a smaller building (reading room) which could nestle in the heart of the star. It is surrounded by a pool of water and mist cast by fourteen fountains, and is crowned with a pyramid of glass, surrounded by smaller ones.

The *first point* carries you from the hurry-scurry of the Fair to an inspirational atmosphere. The *second point* gives you a recorded Christian Science understanding of God. The *third point* indicates that physical senses cannot define man. The *fourth, fifth,* and *sixth points* indicate healing testimonies, Christian Scientists serving in various ways such as Protestant chaplains, and the worldwide church built on healing. The *seventh point* indicates frontiers for this age.

Bays in the rotunda show historic front pages of *The Christian Science Monitor,* Christian Science publica-

The Vatican Pavilion.

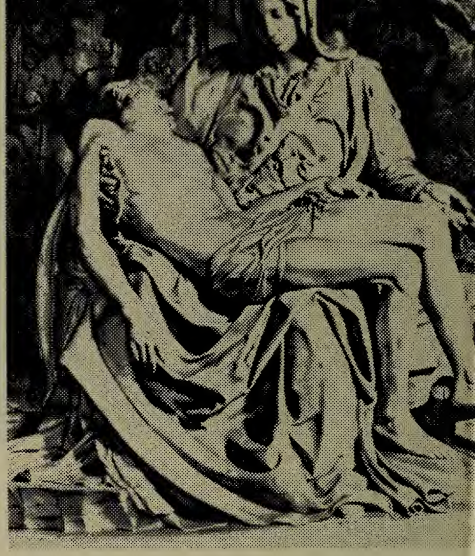
tions, recorded news from foreign correspondents, recorded news perspectives interesting to young people, and twenty answers to questions most often asked about Christian Science.

The Vatican Pavilion

The impressive oval-spiral building is reached through a 100x60-foot court flanked by a 60-foot wingwall pierced by three fountains with interconnected pools. The exterior wall is adorned with ten large bas-relief sculptured panels portraying the church, the creed, the commandments, and the liturgy. The building is topped with a gilded cross enmeshed in rays of aluminum.

Along the 200-foot gallery wall the Life of Christ is depicted from prophecy to crucifixion. The gallery narrows as it approaches the simple setting of the "Pieta" by three moving and one stationary lane. Viewing Michelangelo's masterpiece of the Virgin Mary and her Son between the cross and the tomb is a deep religious experience when seen at the shoulder height of Christ. Loan of the "Pieta" was arranged by Francis Cardinal Spellman with Pope John XXIII, and confirmed later by Pope Paul VI.

The overall theme of the main exhibit area is Christ living in the contemporary world: Christ loving, Christ teaching, and Christ sanctifying. A replica of the excavated tomb of St. Peter, *Time-Life* transparencies of the Sistine Chapel, and ten



Michelangelo's famous masterpiece, the "Pieta," in The Vatican Pavilion.

simultaneous motion pictures of the work of the Church are shown here. Surmounting the area is a circular chapel for 350 persons with gold-roofed lantern surrounded by brilliant stained glass. END

UNTIL THE SHADOWS LENGTHEN

O Lord, support us all the day long
of this troublous life,
Until the shadows lengthen,
And the evening comes,
And the busy world is hushed,
And the fever of life is over,
And our work is done.
Then of thy mercy
Grant us a safe lodging,
And a holy rest,
And peace at the last:
Through Jesus Christ our Lord: Amen.

—John Henry Newman

The Altar Guild in the Military Chapel

By Elizabeth Schwyhart

Some suggestions to women in preparing the altar for worship

IN the greatly enlarged program of the present-day military chapel there is a place for the work of an altar guild. It need not be called a guild. It might be called a chancel society or a flower committee or any other name suitable to the chapel in which it is to function. Whatever the name, the primary function of the group is the care and arranging of the altar flowers and the laundering and care of the fair linen. Since brasses, candles, and paraments are the responsibility of the chaplain and his department this is not included in the work of a guild.

For her devotion to such duties, an altar guild member will derive satisfaction beyond telling. The Psalmist says, "For a day in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness" (Ps. 84:10). It is a high honor to be allowed to help in this way to enhance the worship experience of many people. It seems to me that a person wishing to become an altar guild member should have the following qualifications. One, she should have a concern for the work of the chapel. Two, she should be spiritually motivated. Three, she should be a responsible individual, willing always to fulfill her accepted commitments. Four, she should have a working knowledge of flower arranging, especially as it applies to church flowers, and know something of the church year, its colors, its high days, its symbolism. A workshop under an experienced flower arranger is easily incorporated into the regular meetings of a guild. Often such a person is a member of the organization. There are fine

books on this subject and a bookshelf of these can be well worth the rather considerable cost.

The general principles of good flower arranging apply also to flowers for the altar. We should remember that flowers are a part of our expression of adoration of God—our worship—and are placed on the altar for this reason. Beauty is one of God's manifestations. It is in this attitude of mind and heart that members of the altar guild should approach their work. To help attain a high perfection these points may be useful:

1. The proportion of one and one-half the height of the container —at least—is applicable to altar design in flowers. If more height is desired in the tallest part of the arrangement, care should be taken that (a) the flowers do not tower above the cross, (b) they do not appear ready to topple.

2. Triangles and circles are both proper outlines for altar arrangements as each has a symbolic meaning. The straight upward thrust of a single column of flowers has great spiritual significance, also.

3. All flowers are proper for an altar. However, not all flowers lend themselves equally well. It is therefore necessary for the arranger to exercise her judgment where choosing with which material she wishes to work. Some of the tried and true flowers are: gladioluses, chrysanthemums, carnations, peonies, irises, lilies, roses, poinsettias, daffodils, tulips, flowering branches of foliage. Many garden and wild flowers also are acceptable.

4. Flowers, upon arrival from the florist or upon gathering from field or garden, should be placed in deep, lukewarm water for a rest of at least two hours. Stems should be cut before submersion and all leaves taken off below the water level. If the stems are woody, they should be either scraped or pounded—two inches, perhaps. A milky stem should be burned to this depth and flowers such as daffodils should have the ends of the stems squeezed.

5. Before beginning an arrangement, have in mind what you wish the final outcome to be. A triangle? A circle? A crescent? A curve? A perpendicular? The first placements of an arrangement should define the outcome. There must be a lessening of plant materials toward the outside and a focal point of heavy or dominant material where the lines of the arrangement converge. A more pleasing effect is achieved if some plant material is allowed to break the horizontal line of the container.

6. It is not possible nor desirable for two altar arrangements to be entirely similar. They must be alike in outline, design, and spirit.

7. The fewer mechanics used the better the arrangement. However, it is well to have on hand floral wire of varying size, "twistures" to hold branches in place, chicken wire to aid in securing flowers in containers, needlepoint holders and floral clay. To secure the needlepoint holders with clay one must work with com-

pletely dry materials—vase, holder, clay. A firm twist or two of the dry holder on the dry clay container will do the trick.

8. Some colors recede, others advance. In a church or chapel it is well to be familiar with the light and colors at all times of the day. In many lights blues, purples, bronzes, have a tendency to disappear. One must experiment. The background, the degree of brightness in the day, surrounding colors —all affect an arrangement.

9. Flowers properly cared for and handled will practically never fail to be in good condition for Sunday morning if they have been arranged on Saturday. In an emergency it is "every man for himself" and no one can say what is to be done without knowing conditions. An ounce of prevention here is certainly worth the effort!

10. Nearly all chapels have altar vases as part of their equipment. However, if a guild wishes a variety of containers to work with, it is proper to use any vases or bowls of simple and pleasing design which fit into the decor of the church as a whole. Metals, woods, pottery—all are proper.

11. Finally, some flowers have great religious significance and are, therefore, especially desirable for certain high days. Lilies are synonymous with Easter; red roses, poinsettias and evergreens with Christmas; palms and greens with Palm Sunday; fruits and grains with Thanksgiving. White flowers are always acceptable, other than during Lent, but other colors that suit paraments and chapel are good, too. It is well to limit colors to two.

Altar linens should be cared for by members of the altar society. They should never be sent to the laundry, but should be laundered in the same way any fine linens are.

The fair linen of the altar should be rolled when finished rather than folded. Communion linens may be folded so that there are two creases and the embroidered cross comes in the center of the center section. All chapel linens are stored safely in a special place in the sacristy and are placed on the altar as needed by the chaplain and his assistants.

If wax has been dropped on the linen, a good way to remove it is to place blotting paper on either side of the spot and press with a hot iron. Wine stains should be soaked in cold water ten or fifteen minutes before laundering. After they are "set" they are not removable. Bleach should never be used.

Each altar guild will find avenues of service peculiar to its own situation. A chairman with vision and energy and a chaplain with interest and understanding are the final requirements for an effective organization. The difference in an altar cared for by the loving hands of an interested and dedicated guild and one decorated by a florist is about as great as the difference between a sermon prayerfully and thoughtfully prepared and one taken from a book. END

HOW THIS SERMON CAME TO BE

WHEN I was leaving my parish for a season, I thought I would like to leave with my people some sustaining word that would be for them a strength and a comfort during my absence. Also, I wanted them to recall the gist of my preaching during the sixteen years of my ministry at Christian Temple. That is, I wanted to put into one sermon what I felt to be the basic idea of religion for their lives; something that would be to my flock as a benediction of God.

In this vein I recalled a little line that Dr. Wallace Petty used years ago at the close of his radio program every Sunday night, "That man is blest who does his best and leaves the rest, so do not worry." What I wanted to do was to bring to my people the bread and meat of the gospel, vital religion instead of the little tidbits which we so often use to garnish our churchly fare. Bread of life—water of life—bread of God. And this was it.

In this age when everyone is talking of cold wars to continue for a long time; and of nuclear bombs and germ warfare; when we are reminded of impending doom, I wanted some recollection of green pastures and still waters, some remembrance of the Eternal who is our resting place and of the arms of God underneath, protecting and sustaining. He makes us sufficient for life and death.

Our Christian faith is a journey in life—and at the end, a staff and a rod to comfort us, and a door of eternity to swing open into the home of many mansions. After all the river of our lives flows between the shore of time and the shore of foreverness. And God loves us in birth and in our dying. He has made us strong for life and crowns our dying with strength and dignity.

Well, that's it. The Lord would have us be glad and heroic in our living —and hopeful and unafraid in our dying. We learn this as we walk with the Master in Galilee—or let his spirit in the love of God accompany us in Baltimore, Washington, Hong Kong, or Berlin. I want my people and all who read this sermon to know God is good to them; always has been, is, and forever will be.

By Frederick W. Helfer

Morning Light and Evening Star

Text: *I am with you alway, even unto the end of the world* (Mt. 28:20).

I CALL my sermon today "Morning Light and Evening Star." I might have called it, "From the Cradle to the Grave." Or I could have called it "Life and Death." In any case, I would have a wide margin of territory for the preaching of a sermon. I am calling it "Morning Light and Evening Star"; for it sounds more poetic to me—and religion always has some poetry, some sustaining grace, a quality that suggests more than prosaic, something beyond matter of fact. Yes—the title shall be "Morning Light and Evening Star."

And I want to allude to *faith* in this sermon—a *faith* that fills with courage and confidence, hope and gladness, strength and joy! After all, this is the boon of life, for every man who loves the Lord. Every man carries a heavy burden; the difference in men is in how each carries his burden. The Christian seeks the help of the Lord of Life whose yoke is easy and whose burden is light. My thought today is buoyant and vital, vibrant and joyful, for I assume that God has made us for life's great moments. He has also made us for the daily grind, the routines of every day that would be boring if we had no sense of meaning in our activities and no belief and trust in the work of our hands. Thus for the great moment—and what otherwise might be a dull moment—I cite a text: "Lo, I am with you alway, even unto the end of the world." And so I am leaving with you two great texts.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Mt. 11:28-30, KJV).

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Mt. 28:19-20, KJV).

I. THESE TEXTS COVER LIFE: THE MORNING LIGHT

We refer to our birth as "the time when we first saw the light of day." That is an interesting date, you know, and is a question often asked, "When and where were you born? Who were your parents?" And it is a question we shy away from after thirty, until we near ninety. We hedge and dodge and say, "I am thirty-nine, like Jack Benny, you know. Ha! Ha! Ha! Ha!" For a goodly number of years I have thought the continuing age of a woman might well be thirty-nine—and that of a man forty-two. This to reply good-naturedly to one who has "no business" to ask the age. Of course, for life insurance and social security—that is a different matter!

To see the light of day—birth! What is important here? What is essential in order to walk over the years of our age? How can we make blessed this earthly existence that I am referring to as the Morning Light? I shall say the important factor is *religious awareness*. By this I mean come to grips with human nature, have some understanding of the nature of man. This is to live with some light of the mind, some light of the heart as to the kind of person each one is. If we rightly appraise ourselves in the light of religion, we believe we are God's people, God's children, God's family. Herein is true dignity, true worth, motive and mission, power and peace. This perchance is the real meaning of the text for every man as long as he lives and walks in the light of day. "I am with you." We are surrounded, enfolded, indwelt and enkindled by the *Presence*.

As I am writing this sermon, I am also listening to Strauss' *Death and Transfiguration*, an imaginative score based on a poem by Alexander Ritler. Death is entering a little room, lighted only by a little candle. There is only the soft ticking of the clock—a little smile comes over the face of the dying man as he dreams of the morning light of his birth and the golden days of his childhood. There is the struggle between the will to live and the power of death. And in the struggle the man sees his life pass "before his inner eye, minute by minute and scene by scene by scene. First the morning *red* of childhood, shining bright in its pure innocence! Then the youth's saucier *play*—exerting and trying his strength—till he ripens to the man's *fight*, and now burns with hot lust after the highest prizes of life. The one high purpose that has led him through life." This to me is the gift of religion—the quality of the soul—the assurance that God has made us sufficient for the day and all its demands. Bishop Kennedy

tells of a preacher who was to preach one Sunday in a mission in the slums of London. He asked a layman, "What shall I say?" And the wise layman replied, "Tell them they can!" Now this is religion. "My God will supply your every need!" You can—see your illness through. You can—hold your moral integrity and the high ground of character!

Aren't we getting ridiculous in letting little children smoke too soon? Aren't we getting ridiculous in drinking too much? Aren't we getting ridiculous in driving like mad and running after material values like mad? Aren't we getting ridiculous in the false notions we are getting about the equality of the sexes? Anyone knows that women have to carry 60 per cent of the moral structure of society; and if they don't the home is gone, the people perish—and they themselves bear 75 per cent of the grief of sin! Yes, life is difficult, but we are made for greatness, to endure boredom, and to walk as with God who is with us in the Morning Light—and all our days.

II. THESE TEXTS COVER DEATH: THE EVENING STAR

God is our sufficiency not only for life—but for death. I have referred to Strauss's *Death and Transfiguration*. That is what it is all about. This man comes to die with dignity. For in the late hour of death, he knows how real his ideals, and how valid his struggle. And out from the far ends of outer space are the sounds of heaven itself. This is the Evening Star. My oldest brother always insisted he saw a star shining brightly in a transom of our home the evening before my mother died. Well, did he? I can only hope and do believe my mother saw a star that evening she died. The Presence—God was with her in death! For he is our sufficiency in life and death. He is the Morning Light, and he is the Evening Star!

None should run into death; but none should fear it.

A woman calls, "I want to ask: Is it a sin not to be christened?" "No, else we would christen!" "We do have a dedicatory service." "Is it a sin not to have that service for a child?" "No—for we have just started to do this in the last quarter of a century."—"We rather hold the baptismal service for those who have made confession." "Is it a sin to die and not to have had this rite?" "No," I replied. "Our Christian friends, the Quakers, are never baptized in any formal sense. God's love is sufficient for all—and we can entrust our little children—and our aged parents to the love of God. We belong to him, and he is with us to the end of the journey of life—and to the end of an era—and to the end of all things. And he watches over and cares for his own." The Master said, "Lo, I am with you . . . unto the end of the world."

I always want to remember my Hi-Seekers, a high school group that met in our home, singing songs:

Jesus, meek and gentle,
Son of God most high,
Pitying, loving Saviour,
Hearing thy children's cry.
Pardon our offenses,
Loose our captive chains,
Break down every idol
Which our soul detains.

Give us holy freedom,
Fill our hearts with love,
Draw us, holy Jesus,
To the realms above.
Lead us on our journey,
Be Thyself the Way,
Through terrestrial darkness,
To celestial day.

I count this their faith in God who was to them as the light of the morning.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

I count this faith in God who was to them as the Evening Star. He was for them the resurrection and the life. So may your life be worthy and your dying majestic—and may you find God to be sufficient for you in life and death. And may you find Him ever near and the text to be true: "I am with you always, even unto the end of the world . . ." And on through eternity!

END

HEARTFELT SYMPATHY TO CARL BOYD

As we go to press, word has come to us of the passing of Azile May Boyd, devoted wife for forty years of Carl M. Boyd, Director of Chaplaincy Services for the Disciples of Christ. Mrs. Boyd suffered a heart attack on March 22, appeared to be making a recovery, but this was not to be for she passed away quite suddenly on May 2, 1964. Memorial services were held for her on May 4 at the Downey Avenue Christian Church in Indianapolis; and at Fort Myer Chapel on May 7. She was laid to rest in the Chaplain's Circle at Arlington National Cemetery.

In addition to Carl, Mrs. Boyd is survived by one son, Dr. Carl M. Boyd, Jr., and one daughter, Mrs. Howard Cederberg. In these hours of grief and loneliness, our heartfelt sympathy and prayers go out to Carl, Sr., Carl, Jr. and Mrs. Cederberg.

By Herman N. Benner

Religious Retreat Center at Seoul

Site of a Buddhist temple, Shinto shrine, now used for spiritual life conferences

IN nine years of operation, the Eighth United States Army Religious Retreat Center has retrained 36,400 military personnel in the religious beliefs and disciplines of their faith. Chaplains of the Eighth Army Command serve as Retreatmasters, assisted by American civilian missionary clergy from the many different missions serving Korea.

Located on Nam San Mountain in Seoul, Korea, an interesting history precedes its present use. During the Japanese occupation of Korea for fifty years until 1945, the area was the site of a Shinto religious shrine, built by slave Korean labor and torn apart by the Koreans when the Japanese left Korea. Prior to this, the Koreans used the site for a Buddhist temple. By agreement with the Republic of Korea government, the Eighth U.S. Army Headquarters leases the several acres of mountainside terrain, rent free, for religious training on a voluntary basis of United States and ROK Army personnel and related religious groups.

In our American Judeo-Christian

Group attending Protestant Retreat, November 25-29, 1963, at the Religious Retreat Center, Seoul, Korea. Chaplain Clarke was the retreatmaster.

way of life, it is a truism that a soldier who is loyal to the disciplines of his religious faith is not only a better soldier and ambassador of our country, but in his personal life is better able to resist the life-destroying temptations of a pagan culture.

For these reasons, the military services in Europe and Korea authorize officers and enlisted men to take up to ten days a year of administrative leave to attend spiritual life conferences at an Army religious retreat center. The services, as well as the retreatants, benefit greatly. Our best soldiers and officers are invariably men of deep, active religious faith.

Soldiers voluntarily often write their profuse thanks to the director of the center. Often they describe their several days at a Catholic, general Protestant, Jewish or denominational retreat as "the highlight of my tour in Korea." Many decisions for full-time religious service are made each month, as well as first-time commitments to live a godly life.

Parents and wives are especially grateful to our government for providing this center for spiritual strengthening of our fighting men in the life-giving values-to-live-by of our religious heritage. From all over America, loved ones write in to the center director of their prayerful, heartfelt thanks to the Eighth Army Command for being the means of their sons remaining true to their faith. To quote from three letters:

From a Parent

Dear Sir:

When I received your most welcome letter telling me about my youngest son——, I said a prayer of thanks. For one part of my prayer was answered. In my prayers at night, I ask the Lord to watch over my son, to walk with him, and to talk to him and bring him home safe. I'm very proud and happy that he went on retreat and has the Lord as his Leader. When young men are away from home the first time, they want to try their wings and tend to put off going to the Lord's house for spiritual help and leadership, which we all need. But I'll not worry so much now about my son since I know the Lord is walking and talking to him.

God bless you, Sir, and all those who are helping with the Eighth United States Army Retreat Center.

From a Wife

Dear Chaplain Herman N. Brenner:

. . . I was very pleased when you wrote and told me that my husband was attending a retreat last weekend. I am sure that he was blessed by being there with all the other men, with only one purpose in mind of spiritual refreshment, and a closer walk with God. We both thank God for people like you that help carry to boys away from home the spiritual guidance so much needed when they are away from their families, friends, and loved ones back home. God has been our only refuge in these long months apart, but knowing that the same God we believe in back home is the same God there and everywhere is wonderful. We have and shall re-

Chaplains Retreat held for the Republic of Korea Army, January 9-12, 1963. Chaplain (Lt Col) Herman N. Benner, Deputy Army Chaplain, in third row, center.

member not only my husband, but all of you in our prayers.

Thanks again for your letter and for the wonderful work you are doing there in Seoul for all. May God bless you and your wonderful work.

From a Special Forces ROK Army Chaplain (Captain)

It was my real privilege that I was admitted to live in "Little Heaven" (Korean designation for the retreat center) for four days from 9 to 12 January 1964. Truly it is every man's heaven. Lectures, preachings, and life in it had my soul waken up, fed, and encouraged. Heartfelt thanks I give to you and your staff for having invited me to religious retreat. I pray that our Lord be glorified by your center and bless those who come into and out of the center.

May the rich blessing from God be with you and your ministry.

By American standards, half a million dollars of buildings and equipment comprise the center's facilities. The one hundred seat chapel and lecture hall with built-in visual aid facilities; the two new thirty-five man dormitories with twin beds with real mattresses, and modern shower/wash rooms; the recreation room with indoor sports equipment and the reading laboratory equipped with hundreds of books for the three major faiths; the one hundred man dining hall with four-man tables and built-in beautiful stereo music-to-eat-by; the modern kitchen with electric walk-in freezer, electric dishwasher, automatic icemaker machine and other modern equipment; the eighteen hole miniature golf course, and the new tri-court (tennis, basketball and volleyball) now under construction, along with the adequate quarters for the American NCO staff and director; the daytime rest facili-

Group attending Catholic Retreat, December 6-20, 1963, at the Religious Retreat Center, Seoul, Korea. Father McMahon was the retreatmaster.

ties for the forty Korean staff workers; make this a mountainside retreat center that is also the center of many other religious activities associated with our mission in Korea.

Monthly, U.S. Army chaplain meetings and days of recollection are held here. Special dinners are "sandwiched" in between retreats for liaison between the military chaplains and civilian missionary clergy. Denominational groups and Korean/American University faculties join in fellowship for retreats and special occasions. Members of the Jewish faith usually overflow the center's facilities for their high holy day observances.

Two retreats are scheduled each week of the year. Mondays through Fridays Catholics and Protestants alternate for general retreats, making the center available to ROK Army, Air Force, and Navy chaplains and Christian officers and men several times a year. From Friday evenings through Sunday noons, the retreat center is used for individual denominational retreats of all faiths. Many denominations invite their missionary leaders to join with them in ministering to retreatants.

What is a retreat? Most retreats follow the same general pattern. The average day starts with religious worship in the chapel at 7:30, with breakfast at eight. The morning is spent at lectures, discussion and study groups. A quiet time follows lunch with afternoon conferences, workshops, and organized recreation such as volleyball, horseshoe, basketball. Dinner at five is followed by missionary addresses, spiritual exercises in religious disciplines, religious sound motion pictures, discussion, snack fellowship hour, and

lights go out by eleven o'clock.

To *draw apart* from daily routine to examine life's goals and purposes in the light of God's truth; to *draw together* in sharing fellowship, worship, and service to God; to *draw strength* from the resources of the spirit and mind of our religious heritage from God, is to arm our soldiers with the spiritual armor necessary to protect life and to defend Freedom's Frontier. END

SPRING LAKE CHAPEL HYMN

Tune: Nettleton
Words by Ch (Capt) Leo Peacock

Come, O Christ, to our Army Chapel
As we sing to Thee, O Lord,
Hymns of joy always telling
Of our faith and love for Thee.
Bless each soldier and each family
As we come to hear Thy Word
When we worship Thee in freedom
In our chapel on the post.

Give us guidance in our units
As we follow; as we lead.
That our lights may shine more brightly
In the dark where others be.
We desire to be like Thee
Always hearing God's clear call.
Guide us with Thy daily presence
Lest we stumble; lest we fall.

Bless the country and the mission;
Those with courage; those who care.
Teach us how to love each other
And our brothers' burdens bear.
When we gather for instruction
To be taught of God above
Send us forth as better servants
Serving in the land we love.—*Amen.*

Chaplain Peacock wrote these words for members of Chapel #10, 55th Medical Group, 5th Evacuation Hospital, Fort Bragg, N.C. Words are to be sung to the tune, "Come, Thou Fount of Every Blessing."

SOME FIVE FINGER EXERCISES

The Five Fingers of Prayer
1. Adoration
2. Thanksgiving
3. Intercession
4. Confession—Penitence
5. Petition

The Five Parts of Penitence
1. Self-examination
2. Contrition—Sorrow for sin
3. Confession
4. Reparation
5. Amendment of life

The Five Steps of the Mystic Life
1. Awakening
2. Purgation
3. Illumination
4. The Dark Night of the Soul
5. Union

The Five Elements of the Perfect Eucharist
1. Thanksgiving
2. Sacrifice
3. Communion
4. Memorial
5. Mystery

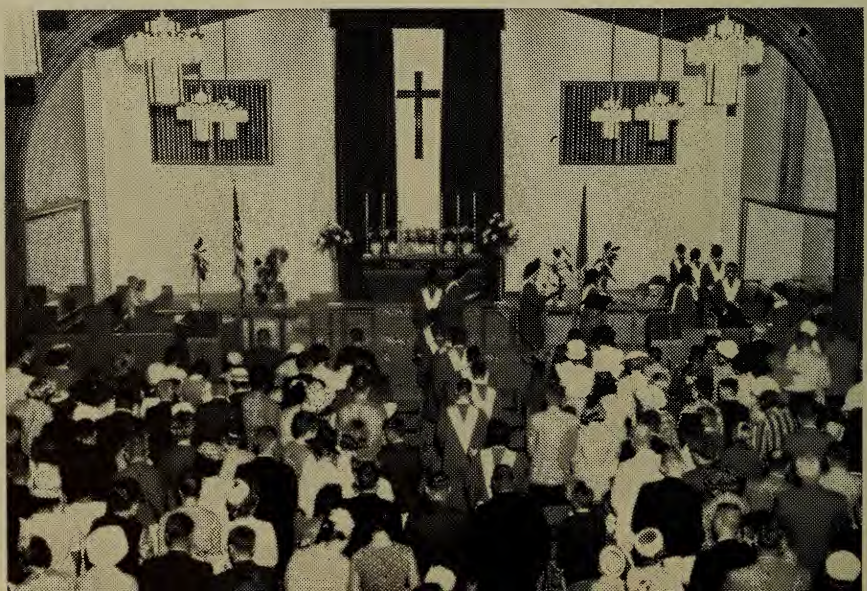
The Fivefold Flowering of the Spiritual Life
1. A sense of creatureliness
2. Courtesy
3. Compassion
4. Community
5. Communion

—F. W. Kates

Easter Sunrise Service, 1964, at McClellan AFB, Calif.

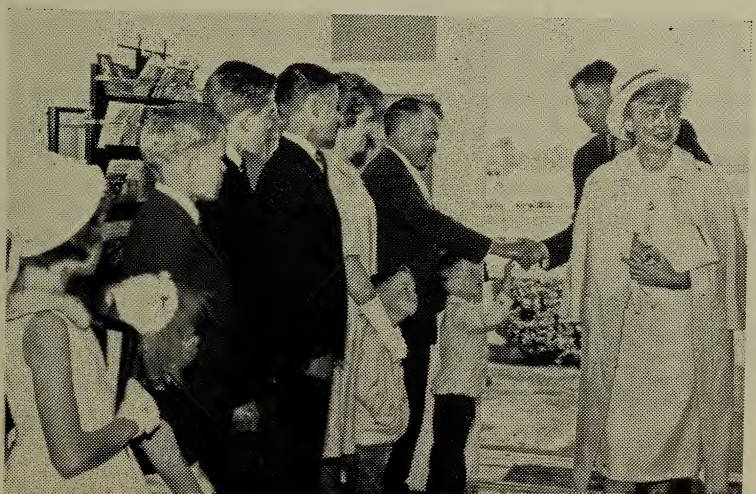
Easter at Fort McClellan

Processional of Senior Choir during Easter Sunday Protestant chapel service at McClellan AFB, Calif.



Happy faces of children during Sunday school assembly, McClellan AFB, Calif.

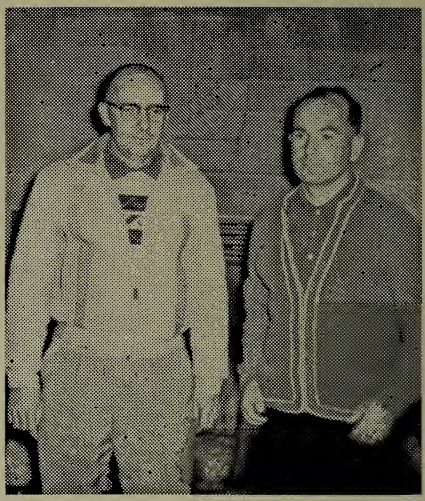
Chapel host and hostess greet attendees at worship service on Easter Sunday.



The Three R's of Squadron Five

By Janie Baker

Rest
Recreation
Religion



Chaplains K. J. Courtney (Catholic) and Jack Graham (Protestant) of Amphibious Squadron Five, which is based at San Diego, Calif.

"NO Beach Beyond our Reach," the motto of San Diego-based Amphibious Squadron Five, might have been the inspiration for the squadron's two chaplains who recently organized a family ecumenical weekend retreat. Squadron Five was due to leave the States shortly for a six-month Western Pacific deployment, and this seemed an ideal time to join together in a spiritual communal endeavor. Frankly experimental, the project received the enthusiastic support of the squadron commodore, Captain J. A. Bogley, USN, and was attended by several interested chaplains from other commands. As far as is known, this was the first time a family ecumenical retreat for Navy men and dependents had been held, and its success was due in great measure to the faith and planning of Catholic Chaplain K. J. Courtney and Protestant Chaplain Jack Graham.

The group of 130 officers, men, wives, and children arrived by bus at Camp Marston early Saturday afternoon. This YMCA camp in the Julian Mountains, about fifty miles from San Diego, provided rustic but comfortable cabin accommodations for single men and family groups at moderate cost. The simple, delicious meals were prepared by camp-provided cooks, but everyone did his own dishwashing and cleaning up.

CAMP Marston was the ideal spot for a three R's weekend—rest, recreation, and religion. Although the agenda was planned around religious activities, plenty of time was allowed for recreation, both scheduled events, individual sports, and just plain

"away-from-it-all" relaxing in the woods, with a unique opportunity for quiet meditation and reflection. Activities included horseback riding, archery, pistol and rifle range shooting, group sports, and swimming for those hardy enough to withstand the icy mountain water!

Saturday afternoon was spent in organization and individual activities. After dinner that night the entire group met in the lodge and heard a message from Chaplain Theodore Hermann of the Naval Amphibious Base, Coronado, followed by entertainment from men of the squadron and inspirational songs by the Reverend Eugene Paden, military representative for the American Baptist Convention. Later, the Protestants conducted an evening devotional at which Chaplain T. E. Moye from the Naval Training Center, San Diego, spoke. Concurrently, the Catholics held a Rosary Service.

On the brisk Sunday morning, the Catholic campers attended Mass celebrated by Chaplain Courtney, while at the Protestant services Chaplain Berle Burr of the San Diego Naval Station preached the sermon. The entire group met for breakfast and then spent the rest of the day in sports.

At 1600 the group left Camp Marston and returned to their ships and homes spiritually and physically refreshed. The campers agreed the weekend was an unforgettable experience —sharing a wholesome outdoor life in an atmosphere of spirituality which would do much to make the approaching long separation from loved ones easier to bear.

Commodore Bogley perhaps best expressed the underlying purpose and ultimate result of the weekend when he remarked, "Morale and team spirit are at their highest when each member best understands and appreciates his fellow teammates." END

RECOMMENDED READING

Adventures in Christian Living by Lawrence P. Fitzgerald. Judson Press. 1964. 79 pp. $1 paperback.

Here is a little book that should have many uses. It contains thirty brief selections in a wide range of topics that are pertinent to modern Christian thinking and responsibility. These sketches come out of the life and work of the author who is an effective editor and writer, well known to youth groups in general and to chaplains and service personnel in particular. Dr. Fitzgerald is editor of THE LINK.

This is excellent devotional reading in the framework of one month. It also lends itself to use as program materials, seed thoughts, and themes. Perhaps best of all it can be used as a gift to a friend who may need encouragement in facing up to man's highest adventure—Christian living. **—A.R.A.**

By Vincent Edwards

Robert Raikes, Founder of the Sunday School

In 1780, children worked in factories, but on Sunday they had no place to go—but the streets

THE man with the kind face seemed much troubled by the scene around him. That part of Gloucester, England, which he had come upon that morning in the year 1780, swarmed with ragged, forlorn-looking children. As they played up and down the dirty alleys, all looked as wretched as hunger and poverty could make them.

"Is it always like this?" he asked a woman in one of the doorways.

"Ah, sir," she answered, "it is even worse on Sundays. You would be shocked to see all the poor creatures then about. They work in the pin factory. And on that day they have nowhere but the streets to go!"

Robert Raikes did not wait to hear more. But in his heart a sudden decision took hold. He made up his mind he must help these children in some way. Out of that resolve came the modern Sunday school, for it was Robert Raikes who launched this great young people's movement, just one hundred and eighty-four years ago.

Years after that morning, when Mr. Raikes had received honors all over England, he confessed to a friend that a tiny word of three letters had given him the inspiration and courage to undertake so far-reaching a work. Even as he looked at all those miserable children, so he told, the question rose in his mind, "Can nothing be done?" Thereupon a voice seemed to answer, "Try!"

The house of a Mr. and Mrs. King was secured, and the first Sunday in July, 1780, was set for the Sunday school's opening. Long before the doors were thrown wide, a crowd of youngsters were on hand, eager for a place inside. The school was successful right from the start. Mr. Raikes had arranged that the teachers should be paid, and

they not only gave religious instruction but taught their pupils how to read and write.

No short one-hour session as in our day was the rule. The children trooped in soon after ten in the morning and remained till noon. They went home then, returning at one. After reading a lesson, they were taken to church. Then, after church, they passed the time learning and reciting their catechisms till half-past five. When they were finally dismissed, they were always told to go home quietly and not to play in the streets. Because that first Sunday school lasted nearly all day, there is probably good grounds for the claim that it also laid the foundations of the present free school system. Mr. Raikes had certainly started something.

At the time that the first sessions were held, Mr. Raikes was the editor of *The Gloucester Journal.* Through the columns of his paper he lost no opportunity to point out how successful his experiment was proving.

But it wasn't all smiles and hurrahs for the founder. In some quarters the new movement aroused fierce opposition. Some of the highest dignitaries in the churches heartily disapproved of the idea. Ministers spoke out against the Sunday school from their pulpits, and even a bishop and an archbishop called the clergy under them together, urging them to stop the movement if possible. But in spite of all this hostility, Sunday schools continued to spring up.

The tide of public opinion turned in Mr. Raikes' favor when Queen Charlotte herself gave open encouragement to the movement. She sent for the founder, and at Windsor Castle heard from Robert Raikes' own lips the story of how the Sunday school started and how the work was prospering.

After that, Robert Raikes came into his due share of honor. His name became known all over the world. There really seemed to be no limit to the spread of the great Sunday school movement. By the time that he died in 1811, his pioneer school in Gloucester was only one of hundreds carrying on the Christian education of young people in his country.

Nor has the work stopped in all the years that have followed. In some cities great parades of Sunday school children are held at least once a year. If Robert Raikes were alive today, he certainly would be surprised to find how the modern Sunday school carries on its interesting program with its voluntary corps of teachers, its circulating library, its papers and cards and its good music. With a dozen and one other features, it has helped to make an hour on Sunday one of the brightest and best spots of a child's life all the week. END

QUOTE: Again and again I have been tempted to give up the struggle, but always the Figure of that Strange Man on the Cross sends me back to my work again.—George Tyrrell.

By Deane S. Shively

The Chaplain: Minister or Justice of the Peace?

IT probably would be a long and fruitless search that would endeavor to find a chaplain that has not been approached by a young couple seeking an immediate marriage ceremony. Such requests come at any and all hours of the day or night and usually are accompanied by some valid or semi-valid reason for making them without prior inquiry or arrangement—a recent turn of events involving reassignment, leave, finances, to mention a few.

In many cases the couple appears to be genuinely beautiful and sincere, deserving of our help in getting started on the road to marital happiness with God's blessing as well as our own. We may feel compelled by a sense of duty to perform this service. Where else can they go? Usually neither is involved in a local church or acquainted with a local clergyman. If we refuse to perform the ceremony, we may delay indefinitely the marriage, force the couple to seek secular ceremony or "lose" the couple by severing all associations which possibly could keep it in the fellowship of the church or bring it into that fellowship at a later date. This, indeed, is a dilemma which is not unique with any one of us.

But what is our duty in such cases? Perhaps we should first ask why we have been empowered with the right to perform the marriage ceremony. Protestantism in general does not claim an exclusive right over the ceremony. Marriage is recognized as a function of the state and, therefore, a right of the clergy only as it is granted to the church by the state in the same manner as it is granted to judges and justices of the peace. The one sound reason, aside from tradition, for the right of the clergy to perform the marriage ceremony is to fill the need, as it is felt in the lives of many people, to have the blessing of God upon their union in the holy estate of matrimony.

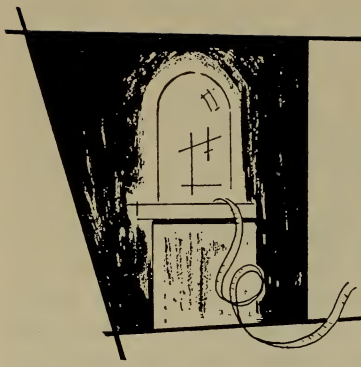
On this basis, then, what is our duty? Is not the couple entitled to more than just a ceremony similar to the one offered by a J. P., even though the bride and groom themselves ask for nothing more? Does not duty demand that when we ask people to make vows before the altar of God we also explain in detail the nature and significance of those vows and how they can best be kept? And if those vows are broken at a later date is it not possible that the guilt must be shared by the one who asked the vows but neglected to explain them?

WE spend many hours in counseling sessions with those who are experiencing marital difficulties. Sometimes we are successful in helping them work through their problems to a solution which preserves the marriage. But all too often we fail. The wound of incompatibility has become deep and cancerous. The spiritual and emotional surgery of confession, repentance, and forgiveness, seems unbearably painful. "There is an easier way," reasons the couple—divorce! How often do we say to ourselves that the prospects of saving the marriage would have been extremely favorable if the couple had sought help sooner. But many of them were married by clergymen and perhaps have various logical reasons why they did not seek help sooner. The person who performed the ceremony might not have prepared them for such difficulties as the marital relationship is heir to; he might have given them the attitude that the content of the marriage ceremony was insignificant and only the form was important; he might not have explained the estate into which they were to be united; he might not have stressed the seriousness of the vows he was about to ask them to take; he might have made no attempt to do other than simply perform the ceremony. Perhaps in many ways his inadequate ministry led to the later difficulties and the ultimate failure of the marriage.

This is not to imply that with counseling all marriages will be happy and successful. People are still people and errors will be made. But it does imply that the most suitable time for counseling (and not just a chat for thirty or forty minutes) is prior to the ceremony, be it days, weeks or even months. It further implies that perhaps the cause, at least in a contributory sense, for marital discord might not be entirely with the marriage partners but also with the one who performs the ceremony.

Only when the chaplain endeavors to provide a ministry that goes far beyond the "service" of a J. P., can we be relatively certain that we are indeed ministers; shepherds who are worthy of the responsibility of performing marriages in God's name. Only when we have attempted to do our utmost in preparing the couple for the marriage vows can we be absolved of responsibility in the marital relationship which is to follow. To do less is to be unfair to the couple and to ourselves. If we can offer nothing but a "service" then we have no right to be empowered to join lives together in the holy estate of matrimony. END

PHOTO CREDITS: Page 4, Lawrence H. Thomas; pages 10-13, Virginia Military Institute; pages 17-26, Adolph Studly, Ken Thompson, Wycliffe Bible Translators, Billy Graham Campaign, Russian-Orthodox Church, Gene Heil, Moody Bible Institute, American-Israel Corp., Christian Science Pavilion, Vatican Pavilion; pages 40-41, U.S. Air Force; pages 49-57, U.S. Army, U.S. Air Force, U.S. Navy; page 50, Seth Muse. Map by James Dawson.



NEWS ROUNDUP

CHAPLAINS

Chaplain, Lt Col, **Clarence E. Hobgood,** Command Staff Chaplain, Bolling AFB, Washington, D.C., received the Four Chaplains Award annually presented by the **Alexander D. Goode-Ben Goldman** Lodge of B'nai B'rith, New York City, to a chaplain in each of the services that shows "consecrated service and idealism in interfaith relations." Chaplain Hobgood is a member of the Pentagon Protestant Chaplain Committee, Air Force Chaplain Advisor to the Protestant Men of the Pentagon, and member of the editorial committee for *And Our Defense Is Sure,* Abingdon book of sermons preached at the Pentagon Protestant Pulpit. The award is given in cooperation with the Armed Forces Chaplains Board and commemorates the heroic sacrifice of the Four Chaplains when the troopship, USS *Dorchester,* was sunk during World War II.

During the "dismal search" for the bodies of the fifty-eight persons carried to their deaths on Lake Pontchartrain when the Eastern Air Line DC-8 crashed, men of the 1098th Transportation Company, Camp Leroy Johnson, New Orleans, stood quietly at their duty stations while Chaplain (1st Lt) **Forest N. Blount** of the 394th Transportation Battalion delivered a brief sermon. Capt **Linford Kinney,** commander of the 1098th, commented, "It was inspiring—impressive."

The Rev. **Joseph T. O'Callahan,** only chaplain to win the Medal of Honor during World War II, died recently. Father O'Callahan received the medal for helping the wounded and dying, though wounded himself, during a kamikaze attack on the USS *Franklin* during which one-third of the 3,000 men aboard were killed. Three chaplains received the Medal of Honor during the Civil War. They were: **Milton L. Haney,** 55th Illinois; **John M. Whitehead,** 15th Indiana; **Francis B. Hall,** 16th New York.

The Rev. **Canice F. Cartmell,** Catholic chaplain and missionary in the Mariana Islands for the Federal Aviation Agency, was the first civilian to graduate from the USAF Chaplain School, Lackland AFB, Tex. Most of

CHIEF OF AIR FORCE CHAPLAINS VISITS HQ 17th AIR FORCE FOR ONE-DAY CONFERENCE. Shown L-R: Maj Gen James V. Edmundson, Commander, HQ 17th Air Force; Chaplain, Maj Gen, Robert P. Taylor; Brig Gen Loren G. McCollom, Vice Commander, HQ 17th Air Force.

his parishioners are military personnel so he was admitted to the chaplain-lawyer course at the school.

Princeton Theological Seminary, Princeton, N.J., was the site of United Presbyterian Church, USA's conference for active duty chaplains in 1964. All chaplains on the East Coast were invited to attend; in future years similar conferences will be held in other parts of the country.

Under the leadership of Chaplain (Col) **Wallace M. Hale,** Second Army Chaplain, a Religious Education Training Conference for all chaplains in the Second U.S. Army was held at Fort George G. Meade, Md. Mr. **Allan Watson,** Second U.S. Army Director of Religious Education, arranged the conference. Participants felt that the program was very helpful and another conference is being planned for next year.

The Disciples of Christ held their first Chaplains' Retreat in 1964 at the Christian Youth Foundation Camp, Athens, Tex., in April. Two more are scheduled for chaplains in this country:

Ohio Conference Grounds, Delaware, Ohio—September 29-October 2, 1964

Mission Springs Conference Grounds, Santa Cruz, Calif.—Nov. 17-20, 1964

The Retreat for chaplains and their families in Europe will be at Berchtesgaden, Ger., August 3-7, 1964. Theme for the entire series of conferences is "For the Living of These Days."

AMERICAN BAPTIST CHAPLAINS HOLD RETREAT

The Rev. **William E. Flood,** secretary of the Department of Christian Ministry to Service Personnel, American Baptist Convention, held a retreat for ABC chaplains at the Flanders Hotel, Ocean City, Md., the weekend of May 15-16, 1964, prior to the American Baptist Convention annual meeting in Atlantic City, N.J.

SPRING MEETING OF THE GENERAL COMMISSION ON CHAPLAINS

Featured during the Wednesday business session was the dedication of a memorial plaque to those chaplains who lost their lives in the Korean War. Dr. Claude H. Pritchard, chairman (shown above with the plaque), led in the act of dedication, assisted at the piano by Mrs. Margaret Madison of the Methodist Information Service. The plaque now hangs in the GCC chapel with the one previously dedicated to chaplains killed in action during World Wars I and II. Men listed are:

Wayne Henry Burdue
Wendell Forrest Byrd
James Wilver Conner
Robert Milton Crane
Kenneth Charles Hyslop
Byron Dale Lee
Samuel Raymond Simpson
Kenneth Clark Wilson

Also during the sessions presentations were made by the chiefs of chaplains (or their representatives) from the Army, Navy, Air Force and from the Director, Chaplaincy Services, V.A.

The Fall meeting dates set are: October 13 and 14, 1964.

Following adjournment, luncheon was served.

At the Tuesday evening dinner the main address was given by Mr. Daniel F. Carney, Commissioner of the U.S. Court of Military Appeals, who gave an interesting and detailed account of the history of justice in the armed forces. Mr. Carney served with the Judge Advocate General's Corps both in World War II and the Korean War, and has been with the Court of Military Appeals since 1953.

Chaplain, Col, Henry C. Pennington, Command Chaplain for HQ United States Air Force Security Service, received the Freedom Foundation's George Washington Honor Award from Lt Gen Meloy (Ret). Chaplain Pennington received the award for his speech, "Heritage of Freedom."

EXECUTIVE SECRETARY ADDRESSES NORFOLK MINISTERS' ASSOCIATION

Picture above shows the Rev. A. Ray Appelquist, executive secretary of The General Commission on Chaplains, addressing members of the Norfolk Ministers' Association and chaplains of the Tidewater area, on the topic, "Recent Trends in the Religious Life of the Armed Forces." Ministers were guests of the Commandant of the Fifth Naval District, RADM E. B. Taylor, USN, and Captain G. A. Wright, CHC, USN, Fifth Naval District Chaplain.

Picture below shows that more than one hundred ministers and chaplains were present.

PRESBYTERIAN U. S. CHAPLAINS' RETREAT

The Rev. **James J. Alexander,** assistant secretary to the Division of Home Missions, Board of Church Extension for Presbyterian U.S., held a retreat for his chaplains at the Monte Vista Hotel, Black Mountain, N.C., before the 104th General Assembly at Montreat, N.C. A program presenting chaplains to the Assembly included RADM **J. Floyd Dreith,** CHC, USN, Chief of Navy Chaplains, who spoke on "The Development of the Military Chaplaincy"; The Rev. **A. Ray Appelquist,** executive secretary for The General Commission on Chaplains and Armed Forces Personnel, who discussed, "Meeting the Need Together"; Chaplain (Col.) **Duncan N. Naylor,** staff chaplain, U.S. Army Southern Command, whose talk was on "The Lord's Anointed." Mr. Alexander presented delegates with a very attractive pamphlet, "These Are Your Chaplains," picturing each Presbyterian U.S. active duty chaplain in the armed forces and Veterans Administration, and noting the presbytery from which they serve.

BISHOP MUELLER VISITS MILITARY INSTALLATIONS IN EUROPE. Shown L-R: Bishop Reuben H. Mueller, president of the National Council of the Churches of Christ Chaplain (Col) John O. Woods, USAREUR chaplain; Dr. Fred S. Buschmeyer, secretary, United Church of Christ, who acted as executive assistant to Bishop Mueller. Bishop Mueller preached at the Easter Sunrise Service in Berlin, Ger.

Chaplains of three faiths meet with Commanding General of Fort Leonard Wood, Mo., Maj Gen L. E. Seeman, to plan Lenten services. L-R: Senior Chaplain (Lt Col) Joseph J. Morrell, Catholic; Maj Gen Seeman; Post Chaplain (Col) Walter G. McLeod, Protestant; Chaplain (Capt) Robert Schreibman, Jewish.

PERSONALITIES

The 1964 fall season will see two new college administrators at the American University of Washington, D.C. Dr. **Harold H. Hutson,** formerly president of Greensboro College, Greensboro, N.C., will join the staff as executive vice-president; Dr. **David G. Mobberley,** formerly dean of Lycoming College, Williamsport, Pa., will become the dean of the College of Arts and Sciences at AU.

Dr. **Raymond P. Morris,** librarian of the Divinity School and Professor of Religious Literature at Yale University, New Haven, Conn., gave the keynote address at the formal dedication services for the new library and classrooms in The Biblical Seminary

in New York. His subject was "Books, Learning, and Religion."

Mr. **William Robert Miller** has joined the Religious Department of Holt, Rinehart and Winston, Inc., as associate editor. Mr. Miller was the managing editor of United Church Herald, official bi-weekly journal of the United Church of Christ.

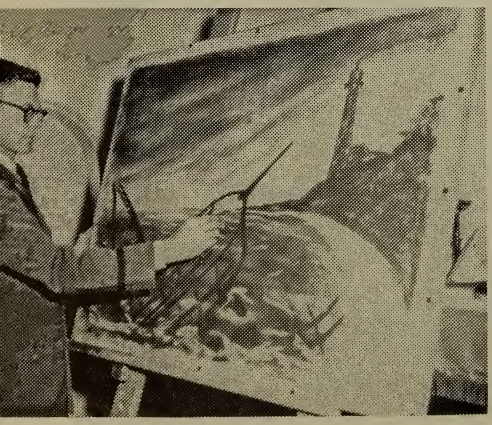
The death of The Rev. **Gustave Weigel, S.J.,** professor of Theology at Woodstock College, Md., has been greatly mourned by members of all faiths. Father Weigel was widely known for his leadership in the ecumenical movement.

German and American women share food and fellowship after World Day of Prayer Service conducted by women of the 2d Brigade, 3d Armored Division Chapel in Gelnhausen, Ger. Service was conducted in both English and German on the theme, "Let Us Pray."

PICTURE TAKEN WHEN GOSSERS PRESENTED ENGLISH NAME SIGN TO ROKA CHAPLAINS FOR NEW CHAPLAIN TRAINING CENTER. Second row, L-R: Mrs. Gosser; Chaplain (Lt Col) Franklin T. Gosser, Chaplain Advisor to the Chief of Chaplains, ROKA; Chaplain (Col) Dong Sub Chung, Chief of Chaplains Republic of Korea Army. The new building was dedicated in January 1964. Picture was taken in February 1964. On March 30, 1964, Chaplain Dong Sub Chung died very suddenly. His contribution to the Korean chaplaincy was valuable under his devoted leadership and he will be greatly missed.

FOURTH MILITARY CHAPLAINS NUCLEAR SYMPOSIUM, March 3-5, 1964, at Sandia Base, New Mexico. Chaplain conferees, front, L-R: Chaplain, Lt Col, Earl W. Minor, HQ, U.S. Air Force; RADM James W. Kelley, CHC, USN, Dir. Chaplains Division; Chaplain (Col) John I. Rhea, Executive Director, Armed Forces Chaplains Board; Chaplain (Col) Bernard J. Fenton, U.S. Army Combat Developments Command, Fort Belvoir, Va.

Poster used to promote Preaching Mission in Germany. Chaplain (Capt) Everette J. Thomas, HQ, 547th Engineer Battalion, conducted the mission with assistance from Chaplain (Capt) Howard A. Easley and Chaplain (Maj) Donald M. Covington, both of the 3d Armored Division.



NEWS BRIEFS, UNITED STATES

Dr. **Edwin H. Tuller,** general secretary for the American Baptist Convention, Valley Forge, Pa., testified before members of Congress that a Constitutional amendment opening the way to compulsory prayer in public schools would serve "neither true religion nor good education."

May Fellowship Day, May 1, was the occasion for the United Church Women to present a study guide giving factual information on the present housing situation and unemployment. The guide is part of the program of the UCW Christian Social Relations for "Freedom of Residence and Job Opportunity" and is available at the Office of Publication and Distribution, 475 Riverside Drive, New York, N.Y. 10027. Price 50 cents.

Chaplain, Maj, Elmore P. Nelson, assistant staff chaplain, Schools Division, Air University, Maxwell AFB, Ala., received the George Washington Honor Medal from the Freedom Foundation of Valley Forge, Pa. Award was presented by Chaplain, Brig Gen, Edwin R. Chess, Deputy Chief of Air Force Chaplains.

Chaplain, Maj Gen, **Robert P. Taylor,** Chief of Air Force Chaplains, addressed chaplains of both the Southern Baptist and American Baptist Conventions in a joint session on May 21 at Atlantic City, N.J., during the Baptist Jubilee Advance. The Rev. **A. Ray Appelquist,** executive secretary of The General Commission on Chaplains, was the speaker during the luncheon session.

Papers of the late Bishop **G. Bromley Oxnam** are now available to researchers at the Library of Congress in Washington, D.C. They cover nearly a half-century in diaries, correspondence and manuscripts and total 16,000 items requiring 137 boxes for storage.

At a special luncheon honoring former Chief of Army Chaplains, Chaplain (Maj Gen) Charles E. Brown, Jr., presented each guest with a Chaplains Medal. Shown L-R: Chaplain Alva J. Brasted (Ret), Chief, 1933-37; Chaplain George F. Rixey (Ret), Deputy Chief, 1942-45; Chaplain Luther D. Miller (Ret), Chief, 1945-49; Chaplain Roy H. Parker (Ret), Chief, 1949-52; Chaplain Ivan L. Bennett (Ret), Chief, 1952-54; Chaplain Patrick J. Ryan (Ret), Chief, 1954-58; Chaplain Brown; Chaplain (Brig Gen) William J. Moran, Deputy Chief of Chaplains. Those who could not be present but who have received the medal were Chaplain Frank Tobey (Ret), Chief, 1958-62; Chaplain William R. Arnold (Ret), and Chaplain James O'Neill (Ret), both former Deputy Chief of Army Chaplains.

Maj Gen A. L. Tynes, Commander of Walter Reed Army Medical Center, presents Easter collection of $648.75 to former Chief of Army Chaplains (Maj Gen) Ivan L. Bennett (Ret) for the Tokyo Union Theological Seminary Scholarship Fund while Chaplain (Col) Maury Hundley, Jr., Center Chaplain, looks on. The Rev. A. Ray Appelquist, executive secretary of The General Commission on Chaplains, was the speaker.

Seven leaders of the postwar Protestant laymen's movement in Europe visited churchmen's groups in the United States last spring. Overnight stops were planned at Wainwright House, Rye, N.Y., headquarters of the Laymen's Movement for a Christian America, and Yokefellow House, Richmond, Ind., home of Dr. Elton Trueblood's movement. Dr. **Don L. Calame,** UCM general director, said the laymen leaders would visit eight states and the District of Columbia before returning home.

The Credit Union National Association revealed that Protestant churches in the United States had organized forty new credit unions during 1963. The Baptists led with 14; the Methodists were close behind with 12. Through church-sponsored credit unions, members of the church can assist each other in a practical, human, loving way.

A three-day meeting of the Associated Church Press at the International Inn, Washington, D.C., presented the members with many stimulating speakers. **Brooks Hays,** administrative assistant to President Johnson, was the keynoter; **Drew Pearson,** columnist, was featured at a luncheon; **John Mack Carter,** editor of McCall's, gave the address at the Awards Dinner. Dr. **Eugene Carson Blake,** stated clerk of the United Presbyterian Church, USA, addressed the group on Civil Rights issues, and Senator **Joseph Clark** of Pennsylvania spoke on Disarmament.

The Rev. **James Roy Smith,** pastor of Mount Olivet Methodist Church, Arlington, Va., was the speaker for the Protestant Men of the Chapel rallies last spring in Northern Europe.

Chaplain, Maj, Simon H. Scott, Jr., Base Chaplain at Sondrestrom AB, Greenland, with Pastor Jens-Christian Chemmnitz of Holsteinsborg, who preached on Danish-American Sunday at which all Danish citizens were invited to be special guests at both evening and morning worship services.

Capt G. A. Wright, CHC, USN, 5th Naval District Chaplain, told the 116 persons present at the Seminar on Alcoholism held in Norfolk, Va., that the quality of ideas and clinical experiences to be shared should be helpful in rehabilitating alcoholics.

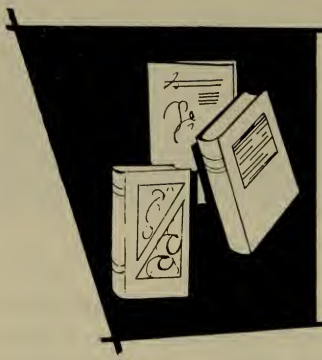
Exciting experiences of **Lillian Dickson** are told in the new book by **Kenneth L. Wilson,** *Angel at Her Shoulder.* Mrs. Dickson and her husband were missionaries to Formosa for thirteen years before being forced to leave in November, 1940. If Dr. Dickson's warnings had been checked upon his arrival in Honolulu, Hawaii, the disaster of Pearl Harbor might have been avoided. He pointed out that Formosa was a secret Japanese base, and that Japan had never in her history formally declared war, but had always struck first.

Hazelton, Pa., was a community which had had a coal mining economy. It was struck by hurricane Diana, flooding the mines so that they were unable to reopen. The **Can Do Corporation** was formed to attract diversified industries for the skilled labor living there. The goal has not been reached as yet, but the community's unemployment figures have been slashed from 50 to 8½ percent.

The Freedoms Foundation at Valley Forge, Pa., has announced that the Armed Forces Writers League was selected to receive the George Washington Honor Medal for its book, *The Friendly American.* The book also contains one of Dr. **Tom Dooley's** final literary efforts, a stirring "Letter to a Young Doctor."

New officers of the Methodist Commission on Chaplains are: Bishop **W. Angie Smith** of Okla. City, chairman; Bishop **Walter Gum,** Louisville, vice-chairman; **Jim Egan,** mayor of Muskogee, secy. Members added to the commission are: Bishop **Gum;** Bishop **Golden** of Nashville; Bishop **Kennedy** of L.A.; Rev. **A. P. Bailey** of Richmond; Mr. **Egan; John Whatley** of Atlanta; **Arlen Whitfield,** Des Moines; **Randolph Wood,** Hollywood.

Mr. William J. Crawford, chairman of Scout Unit at the Naval Hospital, St. Albans, Long Island, N.Y., receives GCC Certificate of Appreciation. L-R: CDR Charles W. Solomon, CHC, USN; William J. Crawford; Dr. H. M. Wertheimer, Chief of Surgery, Warren Gannett, District Scout Executive; Lt Gordon S. Cook, CHC, USN.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Heritage of Biblical Faith by J. Philip Hyatt. The Bethany Press. 1964. 361 pp. $4.50.

An excellent introduction and aid to Bible study, this volume was prepared by a former editor of the "Journal of Biblical Literature," presently serving as Professor of Old Testament at Vanderbilt University.

Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes by Carl H. Voss. World Publishing Company. 1964. 320 pp. $6.95.

"Liberals in religion and politics, Stephen S. Wise, the founder of the New York Free Synagogue, and John Haynes Holmes, the minister of The Community Church of New York, were great friends who supported each other in an amazing variety of public activity for almost half a century." The author of this book enjoyed a long friendship with both of the men about whom he writes.

The Russian Religious Renaissance of the Twentieth Century by Nicolas Zernov. Harper & Row. 1964. 410 pp. $7.00.

An authority on Russian religious life and thought presents a scholarly evaluation of a period in which he knew the leading figures and personally participated in the drama.

The Koran Interpreted. Translated by A. J. Arberry. Macmillan. 1964. 358 pp. $2.95 paperback.

Professor Wilfred Cantwell Smith of Harvard says of this translation, "Certainly the most beautiful English version, and among those by non-Muslim translators the one that comes closest to conveying the impression made on Muslims by the original."

Religious Conflict in America. Edited by Earl Raab. Anchor Books by Doubleday. 1964. 231 pp. $1.25 paperback.

An excellent survey of tensions and problems in the current religious life of the United States. The writers of the several chapters are students of the various aspects they deal with in the total field. The topics include interfaith marriages, religion and politics, public and parochial schools, and church and state relationships.

God Here and Now by KARL BARTH. Translated by PAUL M. VAN BUREN. Harper & Row. 1964. 108 pp. $3.75.

Another volume in the series "Religious Perspectives," edited by Ruth Nanda Anshen. This is a collection and an arrangement of seven of Karl Barth's addresses taken from a variety of occasions. It is intended to represent a fair view of this theologian's mature thought.

The Teaching of Contempt by JULES ISAAC. Holt, Rinehart and Winston. 1964. 154 pp. $4.00.

This is the legacy of the author to those who are concerned and to those who may not be sufficiently interested in the great problem of prejudice. This French-Jewish historian who died in 1963 lost members of his immediate family in the persecutions of the Nazis. He devoted his life to the study of anti-Semitism and leaves a sobering book for thoughtful men.

For Preachers and Other Sinners by GERALD KENNEDY. Harper & Row. 1964. 110 pp. $3.00.

Treat yourself to a delightful evening by spending a few hours with this book. The wit and wisdom as well as the pointed jabs are a tonic for the dull spirit and weary flesh.

And Our Defense Is Sure. Edited by HARMON D. MOORE, ERNEST A. HAM and CLARENCE E. HOBGOOD. Abingdon Press. 1964. 191 pp. $2.50.

This is a compilation of sermons delivered by distinguished churchmen from the Pentagon Protestant Pulpit. These are vigorous and relevant messages for military audiences and are now made available for a wider hearing.

According to Thy Promises by ROBERT N. RODENMAYER. Harper & Row. 1964. 159 pp. $2.75.

This is devotional literature of a high and helpful order. The chapters follow the phrases of the ancient Prayer of General Confession and enlarge upon their meaning and application for today.

These Live Tomorrow by CLINTON LEE SCOTT. Beacon Press. 1964. 277 pp. $4.95.

In a time of renewed discussion of the doctrine of universalism this volume is a helpful reference. The book contains brief sketches of twenty men and women who figured prominently in the development of Unitarianism and Universalism. The group presented here is remarkable for distinguished character and service to humanity.

Communicating with God by JAMES W. CARTY, JR. The Upper Room. 1964. 64 pp. 35 cents, paperback.

The Upper Room publications continue to make available helpful and stimulating materials at reasonable cost. This brief essay in six chapters deals with the devotional life as communication between God and man. The author is a former military chaplain, presently professor of journalism at Bethany College, Bethany, West Virginia.

The Art of Warfare in Biblical Lands by YIGAEL YADIN. Translated from the Hebrew by M. PEARLMAN. In two volumes. McGraw-Hill Book Co., Inc. 1963. Total pages in two volumes: 484 pp. $25.00.

Author, translator and publishers

are to be commended for these two authentic and complete volumes on the art of warfare in biblical lands. They present in text and line drawings, color plates, and explanatory captions the implements, the techniques and the strategy of warfare in biblical lands from 7000 B.C. to 586 B.C. They cover all lands from Anatolia to Egypt, from Palestine to Mesopotamia. The plates are mainly archeological discoveries and the colored ones are especially attractive. War is "the attempt by one nation to impose its will on another by force" and we see conflict at the very beginning of the biblical story when Cain killed his brother Abel. The author traces warfare from its beginnings, showing the inter-relationships of the many elements; however, actual battles are not covered in detail (with one or two exceptions) for the author points out that details are scant.

The Making of Ministers. Edited by KEITHER R. BRIDSTON and DWIGHT W. CULVER. Augsburg Publishing House. 1964. 275 pp. $5.75.

What kind of pastors do we need? How should they be educated, trained for their calling? These are the questions this book seeks to answer. Many authorities in the field of pre-seminary and seminary education contribute essays. The reader will readily discover that there are no quick answers or easy solutions. Two of the essays present an introduction ("The Theological Enterprise") and conclusion (a warning); the others deal with college preparation; seminary education; and church edification. The essays have grown out of the Lilly Endowment Study of Pre-Seminary Education begun in 1961. Through correspondence, interviews, visits to colleges and seminaries and church offices, by means of questionnaires to seminarians (over 17,500 responses representing over 83 percent of the seminary study population in the U.S. and Canada), college teachers, and practicing ministers, and tape-recorded consultations in different regions of North America between college, seminary, and church agency repesentatives, a vast amount of "hard" empirical data has been accumulated and sifted. This will appear in another book.

The essays of this book are first-fruits of the study. The two volumes will present perhaps the most comprehensive study yet prepared in America of theological education.

The Unpopular Missionary by RALPH E. DODGE. Fleming H. Revell. 1964. 167 pp. $3.50.

The author tells this story which is going the rounds: A European encountered an African emerging from a church. "Boy, what were you doing in that church?" the European asked brusquely. The African, realizing the type of person speaking, replied, "Boss, I was just dusting the altar." "That's all right, boy," said the European, "but don't ever let me catch you praying there!"

This is but one of the criticisms made against the church—that it practices segregation. Others are that the church perpetuates colonialism, supports imperfect missionaries, preaches a limited gospel, destroys culture, condones hypocrisy, encourages division. But Bishop Dodge believes that we must listen to our critics, not become discouraged, separate the good from the bad, cor-

rect our past mistakes and move ahead unafraid in the future.

The Book of Exodus by B. Davie Napier. Vol. 3. 125 pp.
The Books of Leviticus and Deuteronomy by James L. Mays. Vol. 4. 143 pp.
The Gospel According to John by Floyd V. Filson. Vol. 19. 155 pp.
The Letters to 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, and Philemon by Holmes Rolston. Vol. 23. 131 pp. (All: Single, $2.00. 4 or more $1.75 each.)

Here are additional, recently published (1963) volumes of the popular **Layman's Bible Commentary,** published by the John Knox Press. The LBC is "designed to be a concise nontechnical guide for the layman in personal study of his own Bible." It is an extremely helpful commentary providing helpful explanation of fundamental matters in simple, up-to-date terms without exhaustive treatment.

Saint Matthew by J. C. Fenton. 1964. 487 pp. $1.95.
Saint Mark by D. E. Nineham. 1964. 477 pp. $1.95.
Saint Luke by G. B. Caird. 1964. 271 pp. $1.65.

Three volumes of **The Pelican Gospel Commentaries** published by Penguin Books, Inc. Concise, helpful commentaries which bring an understanding of difficult passages. It is good to have these in paperback inexpensively priced.

Pueblo Gods and Myths by Hamilton A. Tyler. University of Oklahoma Press. 1964. 313 pp. $5.95.

This is a fascinating book which tells of the gods and myths of the Pueblo Indians who live in the Plateau region of the United States. The final chapter of the book relates Pueblo cosmology to contemporary Western thought. This is Volume 71 in the **Civilization of the American Indian Series.**

Intermarriage by Albert I. Gordon. Beacon Press. 1964. 420 pp. $10.00.

The subtitle of this book: "Interfaith. Interracial. Interethnic" indicates the wide sweep of this book. It is the most complete survey ever printed of the attitudes, problems, and possibilities surrounding intermarriage in America today. Dr. Gordon is Rabbi at the Temple Emanuel in Newton Centre, Mass. More than 500 students have participated in Rabbi Gordon's nationwide analysis of intermarriage for this book.

Death of a Myth by Kyle Haselden. Friendship Press. 1964. 175 pp. $1.75.
Call and Response by Willard J. Rand, Jr. Abingdon Press. 1964. 160 pp. $1.75.
The Life I Owe by William J. Keech. Judson Press. 1963. 109 pp. $1.50.

Three significant books on the life and work of the church. Haselden's deals with "a new locus for the Spanish American Faith." The myth that has died is that Protestantism and Spanish American culture are alien to each other. He appeals for a better understanding of Spanish Americans and a more effective ministry to them.

Call and Response is "an enlistment guide for church occupations." Inasmuch as not enough young men are entering the ministry today to

meet the needs of the churches, this is a timely book.

Bill Keech's book on stewardship is one of the finest in the field. It sets stewardship within the broader aspects of life; it is not just a method of raising money for churches.

Turning to God by WILLIAM BARCLAY. The Westminster Press. 1964. 103 pp. $2.50.

Persons Can Change by F. GERALD ENSLEY. Abingdon Press. 1963. 127 pp. $1.00.

The noted biblical scholar of Scotland, William Barclay, points out in **Turning to God** that conversion is a word, a fact and a ministry that belongs to the whole church—that it is wrong to associate it only with a certain type of religion called "evangelical." Another mistake has been to standardize conversion and take as a norm Paul's conversion on the road to Damascus. Further, he says there must be a closer connection between conversion and the church. Too often today we expect it to happen outside the church; whereas conversion "will never be what it was meant to be until it happens within the church." Like all Barclay's books, this is a good one.

Ensley's book does deal somewhat with conversion but primarily it considers the whole gamut of man's life —persons must change in many ways and persons do change. Five conditions are necessary for change: a desire to be different; faith in the possibility; a realization of the good —which is real; exposure to the ideal; and association with good persons.

Napoleon by ANDRE MAUROIS. The Viking Press. 1964. 160 pp. $6.50.

Excellent reproductions of paintings make this biography of the glamorous Napoleon a memorable one.

On Religion by DAVID HUME. Edited by RICHARD WOLLHEIM. A Meridian Book. The World Publishing Co. 1964. 287 pp. $1.95.

Hume is called "the greatest of British philosophers." He was born in 1711 and died in the year of our independence, 1776. Here are some selections from this critic of organized Christianity; namely, "The Natural History of Religion," "Dialogues Concerning Natural Religion," "My Own Life," and others.

New Theology. No. 1. Edited by MARTIN E. MARTY and DEAN G. PEERMAN. The Macmillan Co. 1964. 256 pp. $1.95.

The vitality and variety of the new theology is shown in fifteen recent articles taken from fourteen journals (not including *The Christian Century* —modesty and restraint kept them from doing so, say the authors).

Reformation Europe 1517-1559 by G. R. ELTON. A Meridian Book of the World Publishing Co. 1964. 349 pp. $2.95.

The Origins of Sectarian Protestantism by FRANKLIN H. LITTELL. Macmillan. 1964. Paperback edition. 231 pp. $1.45.

Two viewpoints of the Protestant Reformation, both good from the angle through which they visit this significant event of the 1500s. Elton's book sets the Reformation within the framework of the Europe of 1517-1559, seeks to understand the issues and preoccupations which seemed cen-

tral to the age itself and to portray its leading figures with vigor and realism. Luther is restored to the predominant position from which it has become fashionable to remove him.

Littell defends the Protestants of the Reformation era who broke with all Christendom and attempted under heavy persecution to restore the radical communities of the primitive church. The book was formerly presented as The Anabaptist View of the Church.

The End of an Alliance by Ronald Steel. The Viking Press. 1964. 148 pp. $2.75.

Where Did Your Money Go? by Andrew Tulley and Milton Britten. Simon and Schuster. 1964. 223 pp. $4.95.

Two books on current political questions—our NATO alliance (Steel) and our foreign aid (Tully and Britten). Steel contends that our NATO alliance has served a useful purpose but since the purpose has now been accomplished, the alliance is at an end and we should recognize this and not continue *the myth* of it. Tully and Britten do not attack foreign aid as such, but seek to present an honest appraisal which turns out to be also a disturbing one.

Theology and Pastoral Counseling by Edward E. Thornton. Prentice-Hall, Inc. 1964. 144 pp. $2.95.

Volume 9 in the series **Successful Pastoral Counseling** edited by Russell L. Dicks. This book deals with such questions as: What makes counseling pastoral? How is it related to religious tradition? Does it presuppose a specific theological position? Counseling, defines the author, is not only knowing theology but *communicating* it. He gives many illustrations drawn from the clinical experience of pastors which show the use of understanding and communicating theology.

Country Parson by James Insight. Frederick Fell, Inc. 1964. 186 pp. $3.95.

Retiring to the country for an easier and more peaceful existence, the English minister finds that things do not work out as he anticipates. A light book but we need these once in a while. This one is by the author of **I Turned My Collar Round.**

Forever Is Now by Wilda Lowell Conger and Elizabeth Cushman. Christopher Publishing House. 1964. 205 pp. $3.75.

Mrs. Conger, who lost her son Lowell in 1936, writes what she believes is a series of messages from her dead son to her, not coming, as Alfred W. Price of St. Stephens Church in Philadelphia says, from a medium, but simply through "a realization of his presence."

How to Be the Lord's Prayer by Norman K. Elliott. Fleming H. Revell. 1964. 127 pp. $2.50.

An unusual approach to The Prayer. Through a phrase-by-phrase study, and use of many living illustrations of victorious people, the author shows the reader how to *be* the Lord's Prayer, not simply pray it with words.

A Way Home. Edited by James Saxon Childers. Tupper and Love as well as Holt, Rinehart and Winston. 1964. 235 pp. $3.95.

Who are the Baptists? What is their origin? How about their program? Their publications? Their numbers? A series of articles written by Baptists about their denomination. The author attacks an almost insuperable job and succeeds only partly. The various conventions of Baptists have distinctive programs and this is sometimes overlooked. The beliefs of Baptists suffer and to cap the climax the picture on the front jacket doesn't look like a typical Baptist church.

88 Evangelistic Sermons. Edited by CHARLES L. WALLIS. Harper & Row. 1964. 242 pp. $3.95.

Here is a fine selection of preaching on the good news from ministers, past and present.

Guideposts for Worship by VIRGINIA COOK. The Bethany Press. 1964. 136 pp. $3.00.

A very complete guide on how to conduct worship services with both small and large groups.

How the Church Can Minister to the World Without Losing Itself by LANGDON GILKEY. Harper and Row. 1964. 151 pp. $3.75.

Here is an emphasis that needed to be sounded and a book that needed to be written. The author gives a competent review of the dilemma of the church at this point in history. The title is long but is most explicit as to the book's content and purpose.

Modern Religious Poems. Edited by JACOB TRAPP. Harper and Row. 1964. 304 pp. $4.95.

This is an anthology of great religious poems written or brought into prominence in the twentieth century. An excellent addition to any library. A source of inspiration for times of meditation and reflection.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.
AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis 15, Minn.
BEACON PRESS, 25 Beacon St., Boston 8, Massachusetts.
BETHANY PRESS, Box 179, St. Louis, Missouri, 63166.
THE CHRISTOPHER PUBLISHING HOUSE, Boston 20, Mass.
DOUBLEDAY & COMPANY, INC., 575 Madison Ave., New York 22, N.Y.
FREDERICK FELL, INC., 386 Park Avenue South, New York 16, N.Y.
FRIENDSHIP PRESS, 475 Riverside Drive, New York, N.Y., 10027.
HARPER & ROW, PUBLISHERS, 49 E. 33rd St., New York 16, N.Y.
HOLT, RINEHART & WINSTON, INC., 383 Madison Ave., New York, N.Y., 10017.
JUDSON PRESS, Valley Forge, Pennsylvania.
JOHN KNOX PRESS, Box 1176, Richmond 9, Virginia.
THE MACMILLAN COMPANY, 60 Fifth Avenue, New York 11, N.Y.
MCGRAW-HILL BOOK CO., INC., 330 W. 42nd St., New York 36, N.Y.
PENGUIN BOOKS, INC., 3300 Clipper Mill Road, Baltimore 11, Maryland.
PRENTICE-HALL, INC., Englewood Cliffs, New Jersey.
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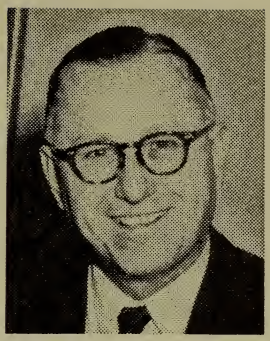

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